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THE
HISTORY
OF THE
MINISTRY
OF
JESUS CHRIST,
Combined from the
NARRATIONS
OF THE
FOUR EVANGELISTS.

BY ROBERT WILLAN, M.D.

L O N D O N:

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M DCC LXXXII.



P R E F A C E.

THE design of the following work is to exhibit the events of the gospel-history in a connected chain, or order of succession, and, by combining the accounts of each evangelist, to relate, in their own words, every incident with all its circumstances at length. This, it is evident, must be the only complete history of our Saviour's life and doctrines that can be given, since no authentic assistance is afforded us by other cotemporary writers or tradition.

I am well aware, at the same time, that a plan of this kind may be liable, from prejudice and the nature of the thing itself, to some objections, and to some difficulties.

Those zealous advocates for the extent of divine inspiration communicated to the evangelical historians, who imagine that every word, nay, every letter, proceeded from the Holy Spirit, will most probably be displeased at the slightest disarrangement of the sacred text.

The answer to their objections is obvious—no verbal accuracy appears in the gospel narrations: there are various little inconsistencies, or even contradictions; sometimes a difference with respect to times, places, and persons: thus one evangelist may tell us a certain circumstance happened in Galilee, the
a 2 others

others in Judea; compare Mat. 8. 19. Luke 9. 57. Matthew says that two men possessed with demons met our Lord at Gadara; the others mention but one: he hath also given a date to this transaction different to that assigned for it by Mark and Luke. Matthew and Luke relate the clearing of the temple, as if it happened immediately upon the triumphal entry of Jesus into Jerusalem; but Mark tells us, this circumstance did not come to pass till the day following: for that on the former day he only took a general survey of the city and temple, and returned to Bethany. Other instances of this kind might be found: whereas, if the Divine Spirit had condescended to particulars, we might reasonably have expected the accounts of the same fact to be uniformly the same. As the contrary appears, we are justified in supposing that only the general sentiment and instruction is divinely inspired, being confessedly the very same in all; while the arrangement, language, and mode of conveying the instruction may depend somewhat on the genius and character of each writer, since they do not always seem to have regarded historical exactness, but rather employ the narration as a vehicle to communicate their doctrines in a suitable form. It would therefore be equally unreasonable to derive the structure of words and sentences from a divine origin, as to run into the opposite extreme, and from a few

few deviations of no great consequence in themselves, deny the credibility of the whole gospel-history, which some have done; neglecting to observe the strict harmony and uniformity in all the general conclusions, and great moral truths, and how little they are affected by those slight circumstances.

Another objection may be, that since in this scheme the different narrations are intermixed, we shall have the stile and language of men differing in their powers, tastes, and capacities, confounded together. On comparison, however, I think that difference is not so great as might be imagined; consisting only in some peculiarities of phraseology, which appear not very conspicuous when translated and modelled according to our own diction. The writers were men of the same nation, of the same time, having nearly the same education, and way of thinking, and engaged in the same cause; whence their compositions also have much the same general turn and character, and may therefore be thus united without any great impropriety.

The difficulties in arranging the facts according to regular order are not a few. If Matthew's gospel be taken as a standard, which has been generally done, the others must be transposed almost throughout. If Luke or Mark be fixed upon for this purpose, as more regular and connected; still Matthew would invert their order in one or two instances, limiting to a particular time what
a 3 they

they have not so accurately defined. I must confess, however, that the arrangement of Luke and Mark appears to me preferable: they write professedly in set order, agree in most circumstances, and the events recorded seem to follow each other in natural and easy progression; whereas Matthew is often abrupt and unconnected in his narration, attending more especially to the doctrines delivered, completion of prophecies, &c. The sermon on the mount affords us an example of his conduct in this respect. It is represented by him to have been delivered soon after our Saviour's baptism, at his first entrance on the publick ministry. The introduction to this discourse is as follows: "And Jesus went about all Galilee, teaching in their synagogues, and proclaiming the good tidings of the kingdom, and healing every disease and every infirmity among the people; and his fame went forth into all Syria, and crouds followed him from Galilee, Decapolis, and Jerusalem, and Judea, and beyond Jordan." Now it appears, on comparing this passage with the accounts of other evangelists, that his absence from Capernaum during his first journey in Galilee was but short: and Jesus being not then publickly known, it is hardly possible so great a multitude from such distant parts of the country could at that time be assembled about him: more especially if we follow Dr. Priestley's Chronology, who allows only
five

five or six days for the whole transaction. Luke and Mark shew, with much more probability, how, as his fame extended gradually, the multitudes collected from different countries at a more advanced period of his ministry.

Matthew seems here not to have studied the observance of order, but rather takes the first opportunity, before he enters upon the relation of our Saviour's publick transactions, to point out his reasons for appearing, and the doctrines he meant to establish; which is further probable, because the discourse is composed out of three or four others, recited by Luke and Mark at different times; as if Matthew intended then to give a synoptical view of the Christian tenets abridged from our Lord's principal discourses.

For these considerations I shall insert the sermon in the place which Luke has assigned to the principal part of it, preserving it entire, as I think it would be improper to disjoin a piece of the best and soundest morality that is any where extant in the world.

The other incidents are arranged according to a plan which appears to me most reasonable and most unexceptionable; the foundation of each narrative being taken from the fullest account, or from the testimonies of a majority, and any additional circumstances supplied from the others where they occur.

More attention is also due to one evangelist than another, at different periods of our Lord's ministration: Mark is more exact with respect to the transactions in Galilee; Luke enlarges upon the events and discourses which took place in the journeys of Jesus Christ through Samaria and Judea; John is most full and particular in what happened at Jerusalem; Matthew is perhaps least connected, using in his transitions the words, *καὶ, καὶ ἰδοὺ, καὶ ἐγένετο*, and *ἐν ἐκείνῳ τῷ καιρῷ*, &c. without specifying the particular times.*

Where time, place, and more particular circumstances are referred to by any one of them, and omitted or neglected by the rest, we are bound to follow the precise account rather than the general. The many seeming inconsistencies above hinted at may be most easily explained by attending to this distinction. It must appear, on a little consideration, improbable, that any set of men writing the same narrative, but of different length, and on a different plan, could coincide in all the minute circumstances: and still more so, if each should take certain parts to enlarge upon, and crowd together the remaining in-

* All these difficulties might be overcome, if we were allowed to suppose a disarrangement of two chapters in Matthew. After chap. 9. ver. 9. insert his 12th and 13th chapters; and the order will then be found nearly the same in all. Matthew's gospel in the present form cannot be so well depended upon, if the general opinion be true, that it was originally written in Hebrew, and afterwards translated into Greek by an uncertain author: for thus it must necessarily become liable to alterations.

cidents. This is not usually expected from historians; nor are there perhaps two histories in the world agreeing in every circumstance, except where one is expressly copied or abridged from the other. Why should we not apply some little common sense in judging of the evangelical writers? Why expect impossibilities from them; or suppose that a very general account of some transactions in one, should agree exactly with a minute and circumstantial detail in others? The parts of the gospel, which have given commentators and harmonists most trouble, are the accounts of the last supper, and of the events betwixt the resurrection and ascension. The leading circumstances in the latter are, The visits of the Galilean women to the sepulchre; the appearance of angels to them; our Lord's manifestation of himself there, and afterwards to the apostles at Jerusalem; his discourse with them in Galilee, and again at Jerusalem; his final leave, and ascent into heaven. Matthew's narrative is here very general and deficient when compared with the others; he says, that an angel from heaven removed the stone from the sepulchre, caused an earthquake, and terrified the guards; that when the women (according to him, the two Marys) were come thither, the angel assured them of our Lord's resurrection, and of his going before them into Galilee—that Jesus afterwards presented himself to them, and told them the same; that the disciples

ciples went into Galilee, as directed, saw him, and were convinced. Thus Matthew sums up the general facts without much precision: but Mark enters into a particular detail—according to him, the women, finding the stone rolled away, entered into the sepulchre, where an angel appeared to them sitting on the right side, and addressed them as above. Jesus is first seen by Mary Magdalen alone, then by two disciples in the country, and afterwards by the eleven. Luke seems to join together all that was done by the women, without distinguishing the active part taken by Mary Magdalen, or what happened to her separately. But he mentions Peter's visit to the sepulchre; and gives a full account of our Lord's appearances to the disciples; and his ascension from Bethany. John mentions what was seen and done by Mary only. She induced Peter and John to go unto the sepulchre—after they were gone she saw two angels within it; and had the conversation with Jesus in the garden. Another visit to the disciples is mentioned, in which the unbelief of Thomas is reproved; and the transactions in Galilee are also more circumstantially related.

As Mark and John, therefore, are most precise and particular, coinciding at the same time perfectly in their accounts, I found this part of the narrative on them, and insert the additional incidents from the others. So throughout I think it right to prefer a laboured

boured and circumstantial account to one that is slight and general. Matthew and Mark, speaking of our Saviour's crucifixion, say, that amongst others, "The thieves who were crucified with him also reviled him," enlarging no further. But Luke has been more express on this passage, and affords us some additional circumstances — one blasphemed him, but was rebuked by the other, to whom Jesus promises future happiness.

In another place, when Luke and John mention the circumstance of our Lord's foretelling Peter that he should deny him, they do it each on a different occasion; as if they took the first opportunity that offered of inserting this, though not in exact order. Matthew and Mark particularize, and make a separate paragraph of it, relating it, with more seeming propriety, at a time when the disciples had been, by many previous instructions, prepared to receive every disagreeable intelligence.

The conclusions of the gospels do not entirely agree together; and our Lord's last discourses, which seem to have been delivered at different times, are by some of the evangelists united together. Luke, though more full than the rest, is yet somewhat imperfect, for St. Paul, in 1 Corinth. 15. enumerates many visits of our Lord to the disciples, which are not mentioned in any of the gospels. I have endeavoured to make the account

count as complete as possible, by comparing the four evangelists with Acts, chap. i.

Having thus given the outlines of the plan I have followed in this combined narration, it will not be necessary to fill the body of the work with notes to explain the arrangement of every incident; but the narrative, being considered according to these rules, will, I hope, be found tolerably regular and connected throughout; nor is any circumstance omitted.

Our present translation of the New Testament is on all hands allowed to have particular merit in its exactness, expression, and simplicity. So complete is the version, in these respects, that almost all attempts to improve it seem to have been fruitless: I have not therefore made any alterations in the text, except a few verbal ones; as, for instance, the Holy Spirit for Holy Ghost; and instead of devil, the original word demon is restored, where possession is spoken of. The opinions of the Eastern nations concerning this intermediate race of beings, their power of possession or mode of actuating human bodies, the manner of exorcising them, &c. though a curious piece of history, I think not necessary to relate in the present work, nor can I take upon me to decide on some points that are disputed: however, it cannot be amiss to make the proper distinction betwixt demons and the fallen angels, who are usually termed *αγγελοι Σαταν*, angels of Satan, and said
by

by St. Peter to be confined with chains of darkness in tartarus or the abyfs, against the day of judgement. Ο θεος αγγέλων αμαρτησαντων εκσεισατο αλλα σειραις ζορς ταβλαρωσας παρεδωκεν εις κρισιν τεληημενους.

The history and general doctrines of Christianity are delivered by the evangelical writers so clearly and distinctly, that scarce the meanest capacity can fail to comprehend them. So plain and simple a narrative might be expected not to require any extensive comments or illustrations; yet we have a very numerous body of commentators, and thousands of volumes written on the subject. Not much satisfaction is to be obtained from the perusal of these, as far the greatest part of them too often endeavour to find out meanings beyond what the words express, to perplex what is in itself clear and perspicuous, or treat of abstruse speculative points, which in our present state are not to be thoroughly understood, nor can be attended to by the generality of mankind. Certain it is, men were not designed for a life of speculation; nor has impertinent curiosity been gratified in the revealed system of religion. But Divine Wisdom has in it communicated to us every necessary information. We there learn the relation we stand in to our Creator; what duties are required of us towards our fellow-creatures; and by what means we may ensure our own happiness: and all this
in

in terms so clear and precise, that no paraphrase or comment can render it more explicit. It is presumed the occasion for commenting on the evangelical history is yet more diminished by a work of this nature, in which the principal advantage proposed is, by a methodical arrangement, and the fullest account of every incident, to make the gospel, if I may be allowed the expression, a comment on itself.

Such a plan is perhaps likely to be of more general use than the harmonies already published, which are too voluminous to be read, except by men of letters, who have leisure to bestow upon them the minute attention they require. I mean not to detract from the merit of the Harmonists—the Christian world is surely much obliged to them for their elaborate performances, and particularly to the learned Bishop of Waterford, who has, I think, nearly exhausted the subject.

In the following scheme, which was made out some years ago, I had divided the time of the narration into six periods. The

1st Containing all the history previous to the passover, John 2. 13. at which time our Lord entered upon his publick ministration.

2d Comprehending the transactions in the interval between that passover and the festival mentioned, John 5. 1. probably the feast of Pentecost.

This

This allows near two months for his first tour through Judea and Galilee.

3d From the feast of Pentecost to the second passover, John 6. 4. or during ten months, when he went throughout all Galilee by city and village.

4th From the second passover to the feast of tabernacles, a period of six months for the tour through the borders of Phœnicia and Decapolis to Cæsarea Philippi.

5th From the feast of tabernacles to that of dedication, or the last passover; for the transactions between the feast of dedication and time of this passover are not specified. This part contains the account of our Lord's ministry in Peræa, Samaria, and Judea, during six months.

6th From the third passover to the ascension, about fifty days.

The foregoing arrangement would make the whole duration of our Lord's publick ministry two complete years. Commentators, however, are much divided upon this point. Some allow three years or more, making the feast, John 5. 1. a passover: but from concurring circumstances, others think it rather the pentecost succeeding the first passover, and have endeavoured to prove, that the transactions of our Lord in Judea, John 4. and his two circuits in Galilee, Mat. 4. and 8. Mark 1. and 2. may be comprised in the interval of those festivals.

Dr. Priestly, following Mann, and other authors, confines the whole to one year, supposing

posing John 6. 4. to be an interpolation, and the chapter out of its proper place. The authorities in this case from manuscripts, and other versions, will scarcely be found sufficient to establish his opinion, or make it generally adopted. But as this controversy has been of late very extensively discussed, those who wish for more particular information may obtain satisfaction from the correspondence on the subject betwixt Dr. Priestly and the Bishop of Waterford.

I am at present disposed to admit of three years for the duration of our Lord's ministry, which I think by a particular arrangement will distinctly appear; and thus the evangelists be more effectually reconciled to each other.

It is deducible from Matthew's narrative, that Jesus on his return into Galilee, having quitted (καταλιπών) Nazareth his former place of abode, dwelt some time at Capernaum before he called the four first apostles, or began to preach publicly, chap. 4. Matthew mentions a second visit of our Lord to Capernaum, chap. 8. 5. posterior to those events, which agrees in its circumstances with that spoken of Mark 1. 21, &c. and is therefore probably the parallel passage.

Thus we have a series of events at the beginning of our Lord's ministry regularly described by Matthew, before any transactions are mentioned by the others: Luke indeed
says

says in general terms, that after Jesus was returned into Galilee, there went out a fame of him through all the regions round about, and he taught in their synagogues, being glorified of all.

An equal distribution of time, and a more perfect reconciliation of the gospel-narrations, may then be made by reading this part of them in the following order: Mat. 4. 12. to 8. 18. Mark 1. 35. to 39. Luke 7. 11. to the end. Mat. 12. 22. to 13. 53. Mark 4. 35. Mat. 8. 18. to 9. 35. (compare Mark 2. 1. to 23.) Mark 6. 1. to 7. John 5. Mark 2. 23. to 3. 22. Mat. 9. 35. (Luke 8. 1. to 4.) to 12. Mat. 14. (John 6) to 19. John 7, &c. &c. This arrangement, though something different to that given in the following work, and occasioning several transpositions, I think on further consideration affords the most exact and true account. The connective expressions, "From that time," Mat. 4. 17.—"it came to pass the day after," Luke 7. 11.—"while he yet talked"—and "on the same day," Mat. 12. 46. 13. 1.—"on the same day, at even," Mark 4. 35. "he passed over into his own city" (Capernaum, Mark 2. 1.) Mat. 9. 1.—"while he spake these things," Mat. 9. 18, &c. &c. seem sufficiently to confirm the above arrangement, and limit to a certainty the call of Matthew. The sabbath on which the ears of corn were plucked, being connected in two evangelists, with the nomination of the

twelve apostles (see also Mat. 12. 9.) must necessarily follow the call of Matthew, and therefore points out the place where the 5th chapter of John should be inserted, rendering it more than probable that the feast, mentioned in the 1st verse of that chapter, was a passover or the pentecost succeeding it.

As it appears from hence, that Mark and Luke, especially the former, pass over in silence almost the whole first year of our Saviour's publick ministration, mentioning only a few incidents at the conclusion of it, Matthew's account therefore commences half a year or more before theirs, and immediately succeeds John, chap. 4. proceeding to relate that Jesus in a circuit about all Galilee, healed every disease and infirmity throughout the cities, taught in the synagogues, and preached to an innumerable concourse of people.

A more regular and connected series of the subsequent incidents, and other probable reasons might be adduced for thus extending the first part of Matthew's gospel: which if we were allowed to admit, the objections (preface, p. 6, 7.) against the arrangement and mode of harmonising generally adopted, would be removed, and a sufficient length of time allotted to the transactions during our Lord's first journey throughout Galilee. An easy and uniform distribution of the events in a three years ministration after the first passover, might then also be made as follows :

FIRST

FIRST YEAR.

SPRING. Jesus tarries in Judea, and baptizes till
 John's imprisonment, John 3.
 Goes into Galilee, and heals the noble-
 man's son at Cana. John 4.
 Resides some time at Capernaum, Mat. 4.
 —then makes his

SUMMER. FIRST TOUR,

Teaching in all the synagogues of Ga-
 lilee, Mat. 4. Luke 4.
 He is rejected at Nazareth, Luke 4.
 Calls four disciples, Mat. 4. Mark 1.
 Luke 5.
 Teaches the multitude on the moun-
 tain, Mat. 5. to 8.
 Cures the leper, Centurion's son, and
 Peter's mother-in-law, at Caperna-
 um, Mat. 8. Mark 1. Luke 4.
 Retires into the desert, Mark 1. Luke 4.
 and begins a

SECOND TOUR—through all Galilee.

Raises a widow's son at Nain; answers
 John's message; eats with Simon the
 Pharisee, Luke 7.

WINTER. Casts out a dumb demon, Mat. 12.
 Mark 3.

Teaches by the sea-side, Mat. 13. Mark 4.
 Luke 8.

Appeases a storm in the passage to Ga-
 dara, Mat. 8. Mark 4. Luke 8.

- WINTER. Cures a paralytic at Capernaum, Mat. 9.
 Mark 2.
 Calls Matthew; eats at Levi's house;
 and raises Jairus's daughter, Mat 9.
 Mark 4. Luke 8.
 Cures a blind man and a dumb demoniac,
 Mat. 9.
 Goes again to Nazareth, Mark 6.
- THE SECOND PASSOVER, John 5.

S E C O N D Y E A R.

THIRD TOUR—in Galilee.

- SPRING. The disciples pluck ears of corn on the sabbath, and Jesus heals a withered hand in the synagogue, Mat. 12.
Mark 2. Luke 6.
He retires to the sea of Tiberias, and teaches the multitudes, Mat. 12.
Mark 3. Luke 6.
Appoints twelve apostles, Mat. 12.
Mark 3. Luke 6.
- SUMMER. Goes about all the cities and villages, teaching, Mat. 9. Mark 6. 6. Luke 8.
Sends out the twelve to preach, Mat. 10.
Mark 6. Luke 9.
Upbraids the cities, Mat. 11. Luke 10.
John the Baptist beheaded, Mat. 14.
Mark 6. Luke 9.
The apostles return, and Mat. 14.
Mark 6. Luke 9.
Jesus rejoicing at their success, thanks the Father, Mat. 9. Luke 10.
He retires with them into the wilderness of Bethsaida, Mat. 9. Luke 9.
- WINTER. Feeds 5000 people there, and Mat. 9.
John 6.
Walks on the lake in a storm, Mat. 9.
Returns and teaches at Capernaum, John 6.
- THE THIRD PASSOVER, John 6. 4.

THIRD

T H I R D Y E A R.

FOURTH TOUR—in Phenicia and Galilee.

SPRING. Jesus reproves the Pharisees, Mat. 15.
Mark 7.

Goes into the coasts of Tyre and Sidon,
Mat. 15. Mark 7.

Heals a Phenician woman's daughter,
Mat. 15. Mark 7.

Returns to the sea of Galilee, and

SUMMER. Teaches the multitudes, Mat. 15. Mark 7.

Feeds 4000 people, Luke 15. Mark 8.

Cures a blind man at Bethsaida, Mark 8.

Goes to the town of Cefarea Philippi,
Mat. 16. Mark 8.

Is transfigured on a mountain there,
Mat. 17. Mark 9.

Casts out a dumb demon, Mat. 17. Mark 9.

Passes through Galilee privately,

AUTUMN. To Capernaum; pays tribute, &c.
Mat. 17. Mark 9.

Goes to the feast of tabernacles, John 7,
to 11.

FIFTH TOUR—in Perocœa, &c.

Jesus sends out seventy disciples to preach, Luke 10.

Teaches himself in Samaria and Judea,
Luke 11, to 18.

Goes

WINTER. Goes to the feast of dedication, John 11.
 Retires beyond Jordan, and teaches, John 11.
 Returns to Bethany, and raises Lazarus, John 12.
 Goes thence into the wilderness of Ephraim, John 12.
 Teaches in Judea, Mat. 19. 20.
 Mark 10. Luke 18. 19.

THE LAST PASSOVER.

The above distribution will shew how little any of the evangelists have observed strict order, and that none of them ought to be taken for a perpetual guide: yet, upon this ground, I think reasons might be assigned for the arrangements adopted by them.—They join circumstances together, because they happened at the same place, though not at the same time; they combine others on account of their similarity. Sometimes they choose to give a continued series of historical narration, and deliver the doctrinal part separately, when in strict propriety they should have been intermixed.—It will hence appear also that Luke has copied after Mark, only enlarging on his plan.

Much more might be said on this subject; but I leave the whole to the judgement of my readers.—If the foregoing arrangement appear to be well founded, these and other conclusions will readily be drawn by those who consider the gospels attentively.

CONTENTS

C O N T E N T S.

C H A P. I.

PREFACES of St. John and St. Luke. Appearance of Angels to ZACHARIAS and to MARY. Birth of JOHN. Page 1

C H A P. II.

Birth of JESUS CHRIST. Flight into Egypt, and return to Nazareth. Page 8

C H A P. III.

The Baptism of JOHN. JESUS baptized. Is tempted of the Devil; and goes into Galilee. Page 16

C H A P. IV.

JESUS clears the Temple at Jerusalem. Converses with NICODEMUS and the Woman of Samaria. Goes to reside at Capernaum. Page 28

C H A P. V.

JESUS begins his Ministry in Galilee. Is expelled from Nazareth. Goes to Capernaum, and afterwards through Galilee, performing many Miracles. Page 37

C H A P. VI.

Twelve Disciples chosen. Sermon on the Mountain. Centurion's Servant cured. Widow's Son

Son restored to Life. Testimony concerning John, &c. Page 53

C H A P. VII.

JESUS teaches the Multitude in Parables by the Sea-side. Sends an unclean Spirit from a Gadarene into the Herd of Swine. Returns to Nazareth, after restoring to Life JAIRUS's Daughter, and curing a Woman with a Flux of Blood. Page 71

C H A P. VIII.

The twelve Disciples sent forth to teach, with Instructions. JOHN beheaded. The Five thousand fed. JESUS walks on the Sea. Teaches at Capernaum. Page 84

C H A P. IX.

The Pharisees reprov'd concerning their Traditions. Daughter of a Syrian Woman healed. Four thousand People fed. The Transfiguration of JESUS.—He casts out a dumb Spirit.—Teaches his Disciples at Capernaum.—And pays the Tribute-money. Page 98

C H A P. X.

The Feast of Tabernacles at Jerusalem. JESUS goes thither, and teaches in the Temple. The Pharisees attempt to seize him. He acquits a Woman taken in Adultery. Cures a blind Man. Page 116

C H A P.

C H A P. XI.

Seventy Disciples sent out to preach. Parable of the good Samaritan, Of Prayer. A dumb Demon cast out. Other Parables. An infirm Woman healed on the Sabbath-day. Page 131

C H A P. XII.

JESUS on his Way to the Feast of Dedication, passes through many Cities and Villages, teaching the People in Parables. Goes by Samaria and Bethany to Jerufalem. Page 145

C H A P. XIII.

JESUS teaches at Bethabara, beyond Jordan. Raises Lazarus from the Dead. Retires into the Wilderuess of Ephraim, Page 161

C H A P. XIV.

JESUS in the Way to Jerufalem foretells his Death, and teaches his Disciples not to have ambitious Views. A blind Man restored to Sight near Jericho. ZACCHEUS called. JESUS comes to Bethany. Makes a triumphal Entry into Jerufalem, and teaches in the Temple. Page 170

C H A P. XV.

The Pharisees and Sadducees question our LORD concerning the Payment of Tribute, and the Resurrection. The chief Commandment. The Scribes and Pharisees reproved. The Widow's Mite. Certain Greeks desire to be introduced to JESUS. Page 183

C H A P.

C H A P. XVI.

A Prophecy concerning the Destruction of Jerusalem, and the second Coming of our LORD.
Page 193

C H A P. XVII.

Our LORD celebrates the Passover with his Disciples. Comforts and instructs them. Page 203

C H A P. XVIII.

JESUS retires with the Disciples into the Garden of Gethsemane. His Prayer, and Agony. Is betrayed by JUDAS, and tried before the Chief Priests and Elders, and condemned by them.
Page 219

C H A P. XIX.

JESUS examined by PILATE and King HEROD; and delivered up to the People at their Request. Is scourged and crucified.
Page 226

C H A P. XX.

JESUS rises from the Dead. Appears to the Disciples at Jerusalem and in Galilee. Is taken up into Heaven.
Page 241

C H A P.

C H A P. I.

Prefaces of ST. JOHN and ST. LUKE.
Appearance of Angels to ZACHARIAS
and to MARY. Birth of JOHN.

IN the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God: through it all things were made, and without it was not any thing made that was made. In it was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not.

John 1.
Compare
Prov. 8.
22.

And the word was made flesh and dwelt among us, (and we have seen its glory—the glory as of the only begotten of the Father) full of grace and truth.

Forasmuch as many have undertaken to compose a narration concerning those facts which are fully believed among us, according as they delivered them to us who were from the beginning eye-witnesses and ministers of the word; it seemed good to me also, having traced out accurately every circumstance from the first, to write them to thee in order, most excellent Theophilus, that thou mightest know the certainty of those doctrines wherein thou hast been instructed.

A

There

Luke 1. 5. There was in the days of Herod the king of Judea, a certain priest, by name Zacharias, of the course of * Abia, and his wife of the daughters of Aaron; and her name was Elizabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and both were far advanced in their days. Now it came to pass, while he officiated in the order of his course before God, that, according to the custom of the priesthood, he was allotted to burn incense in the temple of the Lord; and the whole multitude of the people was praying without, at the hour of incense. Then there appeared to him an angel of the Lord standing on the right side of the altar of incense: and Zacharias seeing him was troubled, and fear fell upon him: but the angel said unto him, Fear not Zacharias, for thy prayer hath been heard, and thy wife Elizabeth shall bear to thee a son, and thou shalt call his name John: and joy shall be to thee and gladness; and many at his birth shall rejoice, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; † and he shall be

See
Exod. 30.
7—10.

* Abia. The priests were divided into twenty-four classes, each of which officiated a week in succession; Abia the eighth. See 1 Chron. xxiv. 3.

† Strong drink, *οινερα*, signifies factitious wine, from whatever fruits, or in general any spirituous intoxicating liquor;

be filled with the Holy Spirit, even from his mother's womb; and many of the sons of Israel shall he turn unto the Lord their God; before whom he shall go forth in the spirit and power of Elias, to turn the hearts of fathers towards their children, and the disobedient unto the wisdom of the just, to make ready for the Lord a prepared people. And Zacharias said unto the angel, Whereby shall I know this? for I myself am an old man, and my wife far advanced in her days: and the angel answering, said to him, I am Gabriel, who stand in the presence of God; and I was sent forth to speak unto thee, and to bring thee these glad tidings: and behold thou shalt be silent, and not able to speak, until the day that these things be performed, because thou hast not believed my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and marvelled at his tarrying so long in the temple. Now when he came out, he was not able to speak unto them; and they perceived that he had seen a vision in the temple; and he made signs to them, and continued dumb. And it came

liquor; from the Hebrew word שֵׁכָר *sicar*, to intoxicate. The priests only abstained from wine, when they entered the tabernacle of the congregation; John, as of peculiar sanctity and severity of manners, was to abstain through his whole life: which injunction the Nazarites observed, or those men who dedicated themselves entirely or for a certain time to the service of God. See Numb. vi. 2.

Luke 1. to pass, that as soon as the days of his min-
23. istration were accomplished, he departed unto his own house: and after those days his wife Elizabeth conceived, and hid herself five months, saying, Because the Lord hath so dealt with me, in the days wherein he looked on me, to take away my reproach among men.

Again, in the sixth month, the angel Gabriel was sent forth from God to a city of Galilee, named Nazareth, unto a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel, coming in unto her, said, Hail, thou that art highly favoured! the Lord is with thee: blessed art thou among women! And when she saw him, she was much troubled at his saying, and considered what manner of salutation this might be: and the angel said to her, Fear not, Mary, for thou hast found favour with God: and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus—He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of David his Father; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end! Then said Mary unto the angel, How shall this be, seeing I know not man? And the angel answering, said to her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee—
where-

wherefore also the holy thing to be born Luke 1.
of thee shall be called the Son of God. 35.

And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who is called barren; for with God every word shall not fail! Then Mary said, Behold the hand-maid of the Lord: be it unto me according to thy word. And the angel departed from her.

Now Mary arose in those days, and went into the hill-country, with haste, into a city of Judea, and entering into the house of Zacharias saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb!—And whence is this to me, that the mother of my Lord should come unto me? for lo, as soon as the voice of thy salutation reached mine ears, the babe leaped in my womb for joy. And blessed is she that hath believed, for there shall be a completion of the things spoken to her from the Lord!

And Mary said, My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour, for he hath regarded the low estate of his hand-maiden; for behold from henceforth all generations shall call me blessed, since he that is mighty hath done

Luke 1. to me great things: and holy is his name,
50. and his mercy is on them that fear him,
from generation to generation. He hath
shewed strength with his arm; he hath
discomfited the proud in the imagination
of their hearts; he hath pulled down
princes from their thrones, and hath ex-
alted them of low degree: he hath filled
the hungry with good things, and the rich
he hath sent empty away. He hath holpen
Israel, his servant, in remembrance of his
mercy, as he spake unto our fathers, to
Abraham, and to his seed for ever.

And Mary abode with her about three
months, and returned to her own house.

Now to Elizabeth was fulfilled the time of
her delivery, and she brought forth a son.
The neighbours and her relations heard how
the Lord had magnified his mercy towards
her, and they rejoiced with her. And it
came to pass, that on the eighth day, they
came to circumcise the child, and they called
him, after the name of his father, Zacharias:
And his mother answering, said, Not so,
but he shall be called John; and they
said unto her, There is none of thy kindred
who is called by this name. And they made
signs to his father, to know how he would
have him called; and asking for a tablet, he
wrote, saying, John is his name; and they
all marvelled. And his mouth was opened
immediately, and his tongue, and he spoke,
praising God.

And

And fear came on all that dwelt round Luke 1.
about them; and all these sayings were dis- 65.
coursed of throughout all the hill-country
of Judea: and all that heard them, laid
them up in their hearts, saying, What
then shall this child be? And the hand of
the Lord was with him.

And Zacharias, his father, was filled with
the Holy Spirit, and prophesied, saying,
Blessed be the Lord God of Israel, for he
hath visited, and redeemed his people; and
hath raised up a horn of salvation for us in
the house of his servant David, as he spake
by the mouth of his holy prophets from of
old, that we should be saved from our ene-
mies, and from the hands of all them that
hate us; to perform the mercy promised to
our fathers, and in remembrance of his holy
covenant, according to the oath which he
swore unto Abraham our father, that he
would grant us, being delivered out of the
hands of our enemies, to serve him without
fear, in holiness and righteousness all the
days of our life.

And thou child, shalt be called the pro-
phet of the Most High, for thou shalt go
forth before the face of the Lord, to pre-
pare his way; to give knowledge of salva-
tion to his people, by the remission of their
sins, through the tender mercy of our
God, whereby the day-spring from on
high hath visited us, to give light to them
that sit in darkness and in the shadow of

Luke 1. death, to guide our feet into the path of
80. peace!

And the child grew, and was strengthened in spirit; and was in the deserts till the day of his being shewn forth unto Israel.

C H A P. II.

Birth of CHRIST. Flight into Egypt, and return to Nazareth.

Mat. 1. 18. **N**OW the birth of Jesus Christ was on this wise; his mother Mary having been betrothed to Joseph, before they came together she was found with child of the Holy Spirit: wherefore Joseph, her husband, being a just man, and not willing to expose her, was minded to divorce her privately. While he thought of these things, lo, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold a virgin shall conceive and bear a son, and they shall call his name Emmanuel, which being interpreted, is God with us. Then Joseph, being raised from

from sleep, did as the angel of the Lord commanded him, and took unto him his wife, and he knew her not until she had brought forth her first born.

It came to pass in those days that there Luke 2. went out a decree from Cæsar Augustus for 1. taxing the whole earth. * This taxation was first made, Cyrenius being governor of Syria; and all went to be taxed, every one to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary, his espoused wife, who was great with child. And so it was, that while they were there, the days of her delivery were fulfilled, and she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch over their flock by night; and lo! an angel of the Lord came upon them, and the glory of God shone round about them, and they were sore afraid. And the angel said to them, Fear not, for behold I bring you good tidings of great joy, which shall

* Taxation. This ἀπογραφή, or census, was a general survey and enrollment of persons, and the value of their estates made previous to an universal taxation.

Luke 2. be to all people, that unto you hath been
 8. born this day, in the city of David, a Saviour, who is the * anointed Lord; and this shall be the sign to you, ye shall find a babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men !

And it came to pass, as the angels departed from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this saying that is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary with Joseph, and the babe lying in the manger. Seeing this, they declared the saying which was told them concerning this child ; and all they that heard marvelled concerning the things spoken by the shepherds unto them. But Mary kept all these

* *Xpistos xupios*. Christ the Lord. It was the custom of the Jews to anoint with oil persons appointed to high offices, as the priests and kings. This ceremony was performed by the high priest, or some sanctified person, through whom new powers were communicated after the anointing. Saul was anointed king by Samuel, and soon after prophesied. Thus also, 1-Sâm. 16. "Then Samuel took the horn of oil and anointed David in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward."

Jesus the great king and priest, the second David, is entitled Christus, or Messiah, i. e. The Anointed, by way of eminence, being anointed with the oil of gladness above his fellows. Whence it was afterwards used as a proper name of Jesus; Luke 4. 18.

sayings,

sayings, and pondered them in her heart. Luke 2.
And the shepherds returned, glorifying and ^{20.}
praising God for all the things that they had
heard and seen, according as it was told to
them.

And when eight days were accomplished Gen. 17.
for circumcising the child, he was called ^{12.}
Jesus, the name given by the angel before
he was conceived in the womb. And when
the days of her purification, according to the ^{Levit. 12.}
law of Moses, were accomplished, they ^{1, &c.}
brought him up to Jerusalem to present him
to the Lord (as it is written in the law of the
Lord, Every male that openeth the womb
shall be called holy to the Lord) and to
offer a sacrifice according to what is ordained
also in the law of the Lord, a pair of turtle
doves or two young pigeons.

And behold there was a man in Jerusalem,
whose name was Simeon, and the same man
was just and devout, waiting for the con-
solation of Israel; and the Holy Spirit was
upon him. And it was revealed to him by the
Holy Spirit, that he should not see death
before he had seen the Lord's anointed. ^{Christ.}
And he came by the Spirit into the temple;
and when the parents brought in the child
Jesus, to do after the custom of the law,
then he took him up in his arms, and blessed
God, saying, Lord, now lettest thou thy
servant depart in peace, according to thy
word, for mine eyes have seen thy salva-
tion, which thou hast prepared before the
face

Luke 2. face of all people, a light to enlighten
 32. the nations, and the glory of thy people Israel. And Joseph and his mother were marvelling at the things spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (yea, a sword shall pierce thy own soul also) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Aser; the same was far advanced in her days, having lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, who departed not from the temple, serving God with fastings and prayers night and day: she also coming in that same hour gave thanks to the Lord, and spake concerning him to all them that looked for redemption in Jerusalem.

Mat. 2. Now Jesus being born in Bethlehem, of
 1. Judea, in the days of Herod the king, behold, there came * Magi from the east to Jerusalem, saying, Where is he that is born

* The Magi, mentioned in the text, are supposed to have belonged to the celebrated priesthood of Persia, who were called by that name. This order was much respected among the eastern nations, and had the pre-eminence in politics, and natural philosophy, as well as religion. They were particularly famous for their attention to astronomy and celestial phænomena.

king of the Jews? for we have seen his star Mat. 2. in the east, and are come to worship him. 2.

Herod the king, hearing these things, was troubled, and all Jerusalem with him: and gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born? They said to him, In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth a leader, who shall tend my people Israel.*

Then Herod, having privately called the Magi, inquired of them diligently what time the star appeared; and sending them to Bethlehem, he said, Go ye and search diligently for the child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. Seeing the star, they rejoiced with exceeding great joy: and entering into the house, found the young child with Mary, his mother; and falling down, they worship-

* Micah 5. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall come forth to me he that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Ver. 4. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, &c."

Mat. 2. ped him; and opening their treasures, pre-
 12. sented to him gifts, gold, frankincense, and
 myrrh.* And being warned, in a dream,
 not to return unto Herod, they departed by
 another way into their own country. After
 their departure, behold an angel of the Lord
 appeared to Joseph in a dream, saying,
 Arise, take the young child and his mother,
 and flee into Egypt, and be thou there un-
 til I speak to thee; for Herod is about to
 seek the young child to destroy him. Then
 he arose and took the young child and his
 mother by night, and departed into Egypt,
 and was there until the death of Herod;
 that it might be fulfilled which was spoken
 of the Lord, by the prophet, saying, Out
 of Egypt have I called my Son.

Hos. 11.
 1.

Then Herod, perceiving that he was
 mocked of the Magi, was exceeding wrath,
 and sending forth, he slew all the children in
 Bethlehem, and in all the borders thereof,
 from two years old and under, according to
 the time which he had diligently inquired
 from the Magi. Then was fulfilled that
 which was spoken by Jeremias, the prophet,

* No person of eminence, in the eastern countries, is ever
 approached without the offer of a present, often very con-
 siderable in value. When Saul was seeking his father's asses,
 his servant says, " Behold there is in this city a man of God,
 an honourable man, all that he saith doth surely come to
 pass: now let us go thither. Then said Saul to his ser-
 vant, But, behold, if we go, what shall we bring the man?
 for the bread is spent in our vessels, and there is not a
 present to bring to the man of God," &c.

saying,

saying, A voice was heard in Rama, mourning, and weeping, and great lamentation: Rachel bewailing her children, and would not be comforted, because they are not. Jer. 31.
15.

But when Herod was dead, behold an angel of the Lord appeared, in a dream, to Joseph, in Egypt, saying, Arise, take the young child and his mother, and go into the land of Israel, for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel: but hearing that Archelaus reigned over Judea, in the room of Herod his father, he was afraid to go thither: notwithstanding, being warned in a dream, he turned aside to the region of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. And the child grew, and was strengthened in spirit, being filled with wisdom, and the grace of God was upon him. Luke 2.
40.

Now his parents went every year to Jerusalem, at the feast of the passover; and when he was twelve years old, they went up to Jerusalem, according to the custom of the feast. Having fulfilled the days, on their return the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew it not, but they, supposing that he was in the company, went a day's journey, and they sought him among their relations and acquaintance. And when they found him not, they

Luke 2. they turned back again to Jerusalem, seeking him: and it came to pass, that after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; and all who heard him were astonished at his understanding and answers.

And seeing him, they were amazed; and his mother said to him, My son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing! And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

C H A P. III.

The Baptism of J O H N.

JESUS baptized. Is tempted of the Devil.
And goeth into Galilee.

Luke 3.
1.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis,

chonitis, and Lyfaniaſ tetrarch of Abilene; Luke 3. Annas and Caiaphas being the high prieſts, 2. the word of God came unto John, the ſon of Mark 1. Zacharias; and he appeared in the wilder- 2, &c. neſs of Judea, preaching the baptiſm of repentance for the remiſſion of ſins, ſaying, Repent ye, for the kingdom of heaven is at hand. As it is written in the book of the words of Eſaias the prophet, ſaying, “ Behold I ſend my meſſenger before thy face, who ſhall prepare thy way before thee. The voice of one crying in the Iſaiah 40. wilderneſs, prepare ye the way of the Lord, 3, 4. make his paths ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low; the crooked ſhall be made ſtraight, and the rough ways ſmooth; and all fleſh ſhall ſee the ſalvation of God.” Mat. 3. And the ſame John had his raiment of 4. camel’s hair, and a girdle of ſkin about his loins, and his meat was locuſts and wild honey.*

* Locuſts, *αγρίδες*, are to this day frequently uſed as food in thoſe countries. They were allowed in the Jewiſh law. Levit. 11. 22. “ Ye may eat the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind. But all other flying, creeping things, which have four feet, ſhall be an abomination unto you.”

The ſpecies is the *Gryllus Locuſta migratorius*, which is bred abundantly in all the warm countries of Aſia and Africa, and often paſſes over thence into Spain and Italy, and other parts of Europe.

The articles of food and clothing here mentioned, are the natural produce of the deſert country, with which John, being an inhabitant, contented himſelf. See note, Luke 15. 16.

Mat. 3. Then went out unto him Jerusalem, and
 5. all Judea, and all the region round about
 Jordan, and were baptized of him in the
 river Jordan, confessing their sins. But when
 he saw many of the Pharisees and Sadducees
 coming to his baptism, he said unto them,
 O generation of vipers, who hath warned
 you to flee from the wrath to come? Bring
 forth therefore fruits meet for repentance;
 and think not to say within yourselves,
 We have Abraham to our father, for I say
 unto you, that God is able out of these
 stones to raise up children unto Abraham.
 And now also the axe is laid unto the root of
 the trees: every tree therefore which bringeth
 not forth good fruit, is hewn down and
 cast into the fire. And the people asked
 Luke 3. him, saying, What then shall we do? He
 10. answereth and saith to them, He that hath
 two coats, let him impart to him that
 hath none; and he that hath meat, let
 him do likewise.

Then came also publicans to be baptized,
 and said unto him, Teacher, what shall we
 do? And he said unto them, Exact no more
 than that which is appointed you.

The soldiers likewise demanded of him,
 saying, And what shall we do? And he
 said unto them, Do violence to no man,
 neither accuse falsely, and be content with
 your ~~allowances~~ *pay*.

Now,

Now, whilst the people were in expectation, and all musing in their hearts concerning John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to stoop down and unloose, he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Luke 3. 17.

Then cometh Jesus from Galilee to Jordan Mat. 3. unto John to be baptized of him; but John 13. forbad him, saying, I have need to be baptized of thee, and comest thou unto me? And Jesus answering, said unto him, Suffer it now, for thus it becometh us to fulfil all righteousness. Then he permitted him. And Jesus, when he was baptized, went up straightway out of the water: and lo! the heavens were opened unto him, and he saw the Spirit of God descending in bodily shape Luke 3. like a dove, and lighting upon him: and lo 22. a voice from heaven, saying, This is my beloved Son, with whom I am well pleased.

Luke 3. And Jefus began to be about thirty years
23. of age, being, as was fupposed, the

Son of {	Joseph	Er	Juda
	Eli	Jofe	Jacob
	Matthat	Eliezer	Ifaac
	Levi	Jorim	Abraham
	Melchi	Matthat	Thara
	Janna	Levi	Nachor
	Joseph	Simeon	Saruch
	Mattathias	Juda	Ragau
	Amos	Joseph	Phalec
	Naum	Jonan	Heber
	Efli	Eliakim	Sala
	Nagge	Melea	Cainan
	Maath	Menam	Arphaxad
	Mattathias	Mattatha	Sem
	Semei	Nathan	Noe
	Joseph	David	Lamech
	Juda	Jeffe	Mathufala
	Joanna	Obed	Enoch
	Refa	Booz	Jared
	Zorobabel	Salmon	Maleleel
	Salathiel	Naaffon	Cainan
	Neri	Aminadab	Enos
	Melchi	Aram	Seth
	Addi	Efrom	Adam
	Cofam	Phares	G O D *
	Elmodam		Then

* The genealogy of Jefus Chrift according to
St. Matthew, is as follows :

Son of {	J E S U S	Jofias	Jeffe
	Joseph	Amoz	Obed
	Jacob	Manaffes	Booz
	Matthan	Ezekiah	Salmon
	Eleazar	Achaz	Naaffon
	Eliud	Joatham	Aminadab
	Achim	Ozias	Aram
	Sadoc	Joram	Efrom
	Azor	Jofaphat	Phares
	Eliakim	Afa	Juda
	Abiud	Abia	Jacob
	Zorobabel	Roboam	Ifaac
	Salathiel	Solomon	Abraham
	Jechonias	David	" So

Then Jesus, being full of the Holy Spirit, Luke 4. returned from Jordan, and was immediately 1. led by the Spirit into the wilderness, and was Mat. 4. there forty days, to be tempted of the devil; 1. and he was with the wild beasts, and in Mark 1. those days he did eat nothing; and when 12. they were ended, he afterwards hungered. And the tempter, approaching, said to him, If thou be the Son of God, command this stone that it may be made bread. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. And the devil, taking him up unto an exceeding high mountain, shewed unto him all the kingdoms of the earth, in a moment of time: and the devil said unto him, To thee I will give all this power, and the glory of them, for it is delivered unto me, and to whomsoever I will give I it; if thou therefore wilt fall down and worship me, all shall be thine. And Jesus answered, and said unto him, Get thee

“ So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon, fourteen generations; and from the carrying away into Babylon unto Christ, fourteen generations.” Mat. 1. 17.

These genealogies, given by Luke and Matthew, agree in the generations from Abraham to David: but differ entirely in those from David to Joseph.

Luke is, therefore, generally supposed to give Mary's genealogy; and to call Joseph, the son of Eli, only as being his son-in-law, or by adoption.

Luke 3. behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only

Deut. 10. shalt thou serve. Then he brought him to Jerusalem, the holy city, and set him upon the battlement of the temple, and said to him, If thou be the Son of God, cast thyself down from hence, for it is written,

Psalms 91. He shall give his angels charge concerning thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou

Deut. 6. shalt not tempt the Lord thy God. And when the devil had finished all the temptation, he departed from him for a season, and, lo, angels came and ministered to him.

Luke 3. Now, John was baptizing at Bethabara, beyond Jordan, and many things, in exhortation, preached he unto the people, till Herod, the tetrarch, being reproved by him, on account of Herodias, his brother Philip's wife, and for all the evils which Herod had done, added this above all, that he shut up John in prison.

John 1. John came from God for a witness, to bear witness of the light, that all through him might believe. He was not himself the light, but was sent to bear witness concerning the light. That was the true light which enlighteneth every man coming into the world; he was in the world, and the world was made by him, and the world

world knew him not. He came unto his John 1.
own, and his own received him not; but 10.
as many as received him, to them gave he
power to become sons of God, even to them
that believe on his name, who were born
not of blood, nor of the will of flesh, nor
of the will of man, but of God.

John bare witness concerning him, and
cried, saying, This was he of whom I spake,
He that cometh after me is preferred before
me, for he was prior to me: and of his ful-
ness we have all received, and grace for
grace;* for the law was given by Moses;
the grace and the truth came through Jesus
Christ. No man hath seen God at any time;
the only begotten Son, who is in the bosom
of the Father, he hath declared him.

And this is the testimony of John, when
the Jews sent from Jerusalem priests and
Levites to ask him, Who art thou? And he
confessed, and denied not, but confessed,
I am not the Christ? And they asked him,
What then? art thou Elias? And he saith,
I am not. Art thou the prophet? He
answered, No. Then said they unto him,
Who art thou? that we may give an an-
swer to them that sent us: what sayest thou
concerning thyself? He said, I am the
voice of one crying in the wilderness,
Make straight the way of the Lord, as

* Grace for grace, i. e. one dispensation of grace in place
of another.

John 1. said the prophet Esaias. And they that
 25. were sent were of the Pharisees; and they
 asked him, and said unto him, Why then
 baptizest thou, if thou be not the Christ,
 nor Elias, neither the prophet? John answered them, saying, I baptize with water, but there standeth one in the midst of you, whom ye know not; he it is, who, coming after me, is preferred before me, the latchet of whose shoes I am not worthy to unloose.

The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. This is he, of whom I said, after me cometh a man who is preferred before me, for he is prior to me: and I knew him not,* but that he should be made manifest to Israel: therefore am I come, baptizing with water. And John bare witness, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said to me, He, upon whom thou shalt see the Spirit

* John, though he must have been before acquainted with Jesus, knew not his real character, as Saviour, and the anointed Son of God, till he saw the miraculous descent of the dove upon him. None of his relations seemed willing to believe this for some time; and even his own mother knew not the saying. Luke 2. 50 They all, however, respected him for his great piety, and sanctity of manners, whence John says, above, I have need to be baptized of thee.

descend-

descending and remaining on him, the same John 1. is he who baptizeth with the Holy Spirit. 33. And I saw and bare witness that this is the Son of God.

Again, the next day after, John stood with two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God; and the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which, being interpreted, signifies teacher) where abidest thou? He saith unto them, Come and see. They came and saw where he abode, and remained with him that day, it being about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard John speak of him, and followed him; he first findeth his own brother Simon, and saith to him, We have found the Messias, (which is, being interpreted, the Anointed) and he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas; which is by interpretation Peter (a Rock).

On the morrow Jesus would go forth into Galilee, and finding Philip, he saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and of Peter: Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, and the

John 1. the prophets did write, Jesus of Nazareth,
 45. the son of Joseph. And Nathanael said to him, Can there any good thing come out of Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming unto him, and saith concerning him, Behold! an Israelite indeed, in whom there is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said to him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith to him, Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.

John 2. And on the third day there was a marriage
 1. in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And the wine failing, the mother of Jesus saith unto him, They have no wine. Jesus saith to her, Woman, what have I to do with thee? *

Mine

* *Τὸ ἐμοὶ καὶ σοί*, appears to have been a proverbial interrogation in most of the ancient languages, applicable to those who seemed to assume undue advantages, or make unseasonable attacks

Mine hour is not yet come. His mother John 2. faith to the servants, Whatsoever he faith 7. unto you, do. And there were set there six stone water-vessels, after the manner of the purifying of the Jews, containing two or three * metrets a piece. Jesus faith unto them, Fill the vessels with water; and they filled them up to the brim: and he faith to them, Draw off now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (though the servants knew, who drew off the water) he calleth the bridegroom, and faith to him, Every man at the beginning doth set forth good

attacks upon the privileges of others; and was in great measure vituperative. Its use both in the Greek and Hebrew books of scriptures authenticates this idea. See Josh. 22. 24. 2 Sam. 16. 10. 2 Chron. 35. 2. Joel 3. 4. Mat. 8. 29. Mark 1. 24. Luke 4. 34. The sense in each of these places seems to be, "What business," or, "What right hast thou to meddle with me or us:" or, as our excellent version more concisely expresses it, "What have I to do with thee." The expression frequently occurs in profane authors in the same sense; as Q. Curt. lib. 7. 8. who makes the Scythians apply it to Alexander, when he invaded them, as Pharaoh Necho did to Josiah, 2 Chron. 35. 2. *Quod nobis tecum est*, say the Scythians to their invader, *nunquam terram tuam attigimus: Quid erat huic Fabio?* says Cicero. And again, *Cum Vatinius Legionibus*, quid erat Antonio? The expression is used by Anacreon, in Greek, *Τι μοι καὶ μακροῖς αὐλοῖς* By Demosthenes, *Τι νομιῶ καὶ βασιλεῖ*. By Aristophanes, *Τι γὰρ ἐστ' ἔρξεται καὶ πολλοῖς καὶ κυρίῳ*. By Herodotus, *Σοὶ καὶ τετοιοῖσι παρὰ γὰρ τι ἐστὶ*, &c. &c.

* The Metret, *μετρητής*, was the largest liquid measure among the Greeks, and equivalent to about ten gallons.

wine,

wine, and when they have drunken much, then that which is worse; but thou hast kept the good wine even till now.

This beginning of miracles Jesus made in Cana of Galilee, and manifested his glory, and his disciples believed on him. After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days.

C H A P. IV.

JESUS clears the Temple at Jerusalem.
Converses with NICODEMUS and the woman of Samaria. Goes to reside at Capernaum.

John 2. **N**OW the Jews passover was at hand,
13. and Jesus went up to Jerusalem. And he found in the * temple those that sold oxen, and sheep, and doves, and the changers of money, sitting; and having made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changer's gain, and overthrew the tables; and said to them that sold doves, Take these things hence: make not my Fa-

* A market was allowed to be held in the outer court of the temple, set apart for the Gentiles. The money-changers, *παραμισαι* or *κολλυβισαι*, attended there to exchange the money of foreign countries for current coin, reserving to themselves a small premium.

ther's house a house of merchandize. Then John 2.
his disciples remembered that it was written, 16.

The zeal of thine house hath eaten me up. Psalm 69.

The Jews therefore answered and said to 9.

him, What sign shewest thou to us, seeing that thou doest these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body: when therefore he was risen from the dead, his disciples remembered that he had said this to them; and they believed the scripture, and the word which Jesus spake.

Now as he was in Jerusalem, at the passover, at the feast, many believed on his name, seeing the miracles which he did. Jesus, however, did not trust himself to them, because he knew all; and needed not that any should testify of man, for he knew what was in man.

There was a man of the Pharisees, named John 3.
Nicodemus, a ruler of the Jews. The same 1.
came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no one can do these miracles, which thou doest, except God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How
can

John 3. can a man be born when he is old? Can
4. he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said to thee, ye must be born again. The wind bloweth where it listeth, and thou hearest its voice, yet thou knowest not whence it cometh, and whither it goeth, so is every one that is born of the spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? For no man hath ascended into heaven, except he who came down from heaven, even the Son of Man, who was in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him may not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life; for God sent not his Son into the world to judge the world,
world,

world, but that the world through him John 3. might be saved. He that believeth on him ^{18.} is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God. And this is the judgment,* that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil hateth the light, neither cometh unto the light, lest his deeds should be reproved. But he who doeth truth cometh unto the light, that his deeds may be made manifest that they are wrought in God.

After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. John was also baptizing in Enon, near to Salem, because there was much water there; and they came to him, and were baptized, for John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews, about purifying; and they came unto John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou didst bear witness, behold he also baptizeth, and all come unto him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bride-

* i. e. The indictment on which men are brought to judgment.
groom,

John 3. groom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and of the earth speaketh. He that cometh from heaven is above all, and what he hath seen and heard that he testifieth, and no man receiveth his testimony. He that hath received his testimony, hath sealed it that God is true: for he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life, but he that is disobedient to the Son shall not see life, but the wrath of God abideth upon him.

John 4. When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judea, and departed again into Galilee. Now he must go thither through Samaria, and cometh therefore to a city of Samaria, called Sichar, near to the parcel of ground which Jacob gave to his son Joseph; and a well of Jacob's was there. Jesus, therefore, being wearied with his journey, sat down to rest at the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith to her, Give me
to

to drink (for his disciples were gone away John 4. unto the city to buy meat). Then saith the 7. woman of Samaria to him, How is it that thou, being a Jew, askest to drink of me, who am a woman of Samaria? (for the Jews have no intercourse with the Samaritans) Jesus answered and said to her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, thou hast not a vessel to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall not thirst for ever. But the water which I shall give him, shall become in him a fountain of water, springing up unto everlasting life. The woman saith unto him, Sir, Give me this water that I may not thirst, neither come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus saith to her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers

C

worship-

John 4. worshipped in this mountain; and ye say, that
21. in Jerusalem is the place where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father: ye worship what ye know not, we worship what we know, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. The woman saith to him, I know that Messias cometh, he who is called Christ: when he is come, he will tell us all things. Jesus saith to her, I that speak to thee am he. And upon this came his disciples, and marvelled that he talked with the woman; yet no one said, What seekest thou, or why talkest thou with her?

The woman then left her water vessel, and went away into the city, and said to the men, Come, see a man who told me all things that ever I have done. Is not this the Christ? They went, therefore, out of the city and came unto him.

In the mean while his disciples prayed him, saying, Rabbi, Eat: but he said to them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith to them, My meat is to do

do the will of him that sent me, and to John 4. finish his work. Say not ye, there are yet 34. four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already for harvest: and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. For herein that saying is true, One soweth, another reapeth: I sent you to reap that whereon ye bestowed no labour; others have laboured, and ye are entered into their labour. And many of the Samaritans of that city believed on him, for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him to tarry with them, and he abode there two days. And many more believed because of his own word; and said to the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after the two days he departed thence, and went into Galilee; and when he was come thither, the Galileans received him, having seen all the things that he did at Jerusalem, at the feast; for they also went unto the feast. So Jesus came again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum: he, hearing that

John 4. Jesus was come out of Judea into Galilee,
47. went unto him; and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman saith unto him, Lord, come down ere my child die. Jesus saith to him, Go thy way, thy son liveth; and the man believed the word that Jesus had spoken to him, and he went his way. And as he was now going down his servants met him, and told him, saying, Thy son liveth: then inquired he of them the hour when he began to amend; and they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at that same hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

This is again the second miracle that Jesus did coming out of Judea into Galilee.

C H A P. V.

JESUS begins his Ministry in Galilee. Is expelled from Nazareth. Goes to Capernaum, and afterwards through all Galilee, performing many Miracles. Attends a feast at Jerusalem.

NOW after that John was put in prison, Mat. 4. Jesus being come in the power of ^{12.} the Spirit into Galilee, began to preach the ^{Mark 1.} gospel of the kingdom of God, and to say, ^{14.} The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

And he taught in their synagogues, being glorified of all, and there went out a fame of him through all the region round about.

And he came to Nazareth, where he had ^{Luke 4.} been brought up : and as his custom was, he ^{16.} went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias, and unfolding the book, he found the place where it is written, “ The Spirit of the Lord ^{Isaiah 61.} is upon me, because he hath anointed me to ^{1.} preach good tidings to the poor, he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and to the blind recovery of sight, to set at liberty them that are bruised, to proclaim the acceptable year

Luke 4. of the Lord." And having folded up the book,
20. he gave it again to the minister, and sat down :
and the eyes of all in the synagogue were
fastened on him. And he began to say unto
them, To-day is this scripture fulfilled
in your ears ; and all bare him witness, and
wondered at the gracious words which pro-
ceeded out of his mouth ; and they said, Is
not this Joseph's son ? And he said unto
them, Ye will surely say unto me this
proverb, Physician, heal thyself : whatsoever
we have heard done in Capernaum, do also
here in thy country ; and he said, Verily I
say unto you, No prophet is accepted in his
own country ; but I tell you of a truth, many
widows were in Israel in the days of Elias,
when the heaven was shut up three years
and six months, whence great famine was
throughout all the land : but unto none of
them was Elias sent, save unto Sarepta, a
city of Sidon, unto a woman that was a
widow. And many lepers were in Israel in
the time of Elifeus the prophet, yet none of
them was cleansed, saving Naaman the Sy-
rian. And all they in the synagogue, when
they heard these things, were filled with
wrath, and rising up, they thrust him out
of the city, and led him unto the brow
of the hill, whereon their city was built,
that they might cast him down headlong :
but he, passing through the midst of them,
went his way.

Now,

Now, as he walked by the sea of Galilee, Mark 1. 16. he saw Simon and Andrew his brother casting a net into the sea, for they were fishers; and Jesus said unto them, Come ye after me, and I will make you to become fishers of men; and straightway, forsaking their nets, they followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets: and straightway he called them; and they, leaving their father Zebedee in the ship with the hired servants, followed after him; and they went with Jesus, and dwelt in Capernaum, Mat. 4. 13. Zebulon and Nephthalim, that it might be fulfilled which was spoken by Esaias the prophet, saying, “The land of Zebulon, the Isaiah 9. 1, 2. land of Nephthalim, by way of the sea, beyond Jordan, the Galilee of the Gentiles, the people sitting in darkness saw a great light, and to them who sat in the region and shadow of death, light is sprung up.”

And on the sabbath day, entering into the synagogue, he taught, and they were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes. And there was in their synagogue a man who had a spirit of an unclean demon, and he cried out with a loud voice, saying, Let us alone: what have we to do with thee, Jesus of Nazareth, Art thou come to destroy us? I know thee, who thou art, The Holy One

Mark 1. of God. And Jesus rebuked him, saying,
25. Hold thy peace, and come out of him. And the unclean spirit having torn him, and cried out with a loud voice, came out of him, and hurt him not. And they were all amazed, infomuch that they questioned among themselves, saying, What is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him? And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith coming out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and they tell him concerning her: and he came, and standing over her, took her by the hand, and lift her up, and rebuked the fever; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with demons. And all the city was gathered together at the door, and he laid his hands on every one of them, and healed them. And demons also came out of many, crying out and saying, Thou art Christ the Son of God: but he, rebuking them, suffered them not to speak, because they knew him to be the Christ.

And

And in the morning, rising up before it Mark 1.
was yet day, he went out and departed into 35.
a desert place, and there prayed. And Simon Luke 4.
and the multitude followed after him; and 42.
when they had found him, they stayed him
that he should not depart from them, saying,
All men seek for thee. And he said unto
them, I must preach the kingdom of God to
other cities also: for therefore am I sent.

And he preached in the synagogues through-
out all Galilee, and cast out demons.

And it came to pass, that as the people pres- Luke 5.
sed upon him to hear the word of God, he 1.
stood by the lake of Gennesareth, and saw two
ships standing by the lake; but the fishermen
were gone out of them, and were washing
their nets. And entering into one of the
ships, which was Simon's, he prayed him to
draw off a little from the land: and sitting
down, he taught the people out of the ship.
Now, when he had ceased speaking, he said
unto Simon, Launch out into the deep, and
let down your nets for a draught: and
Simon answering said to him, Master, we
have toiled all the night, and have taken no-
thing, nevertheless at thy word I will let
down the net. And having done this, they
inclosed a great multitude of fishes, and their
net brake, and they beckoned to their part-
ners in the other ship that they should come
and help them, and they came and filled
both the ships, so that they were ready to
sink. When Simon Peter saw it he fell down
at

Luke 5. at the knees of Jesus, saying, Depart from
 9. me, for I am a sinful man, O Lord; for he
 was astonished, and all that were with him
 at the draught of fishes which they had
 taken, and so was also James and John the
 sons of Zebedee, who were partners with
 Simon. And Jesus said unto Simon, Fear
 not, from henceforth thou shalt catch men*.
 And when they had brought their ships to
 land, they forsook all and followed him.

Compare And it came to pass, when he was in a
 Mark 1. certain city, behold, a man full of leprosy,
 40. who, seeing Jesus, fell on his face, and be-
 sought him, saying, Lord, if thou wilt, thou
 canst make me clean. And Jesus, moved
 with compassion, put forth his hand and
 touched him, saying, I will, be thou clean;
 and as soon as he had spoken, immediately the
 leprosy departed from him, and he was
 cleansed. And he strictly charged him to tell
 nothing to no man, But go thy way, shew
 Levit. 13. thyself to the priest, and offer for thy cleans-
 2. 14. 2. ing those things which Moses commanded,
 11. for a testimony to them. But he went out,
 and began to publish it much, and report
 the matter every where, insomuch that

* The disciples of our Lord did not attend him constantly during the first part of his ministry. They must have left him about the time of the marriage at Cana, for they are soon after called from the sea of Tiberias, Mark 1. 16. Mat. 4. 18. and go with him to Capernaum. When he departed thence to make the tour through Galilee, they probably returned to their usual occupations, till summoned again here by the lake of Gennefareth.

Jesus

Jesus could no more openly enter into the Mark 1.
city. And great multitudes came together to 44.
hear, and be healed by him of their infirmi-
ties: but he withdrew himself into the
wilderness, and prayed.

And again he entered into Capernaum after Mark 2.
some days, and it was heard that he was in 1.
a house, and straightway many were gathered
together, insomuch that there was no room Luke 5.
to receive them, no, not so much as about 17.
the door: and the power of God was to
heal them; and he preached the word unto
them. And they came unto him, bringing
one sick of the palsy, who was borne by
four, and they sought to bring him in, and
to lay him before Jesus: and when they
could not find by what way they might
bring him in, because of the multitude, they
went upon the house-top, and uncovered the
roof where he was, and when they had broken
it up, they let him down through the tiling,
with his couch, into the midst, before Jesus.
And when he saw their faith, he saith unto
the sick, Son, thy sins are forgiven thee.
There were certain of the Pharisees and
teachers of the law, and of the Scribes
sitting by, who were come out of every
town of Galilee, and Judea, and Jerusalem;
and they began to reason in their hearts,
saying, Who is this that speaketh blasphem-
ies? who can forgive sins, except God
his

Luke 5. alone? And immediately Jesus perceiving in
 19. his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way unto thine house. And immediately he arose, and taking up the couch, went forth before them all, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Mark 2. And he went forth again by the sea-side,
 13. and all the multitude resorted unto him, and he taught them: and as he passed by, he

Luke 5. saw Levi, the son of Alpheus, sitting at the
 27. receipt of custom, and saith unto him, Follow me; and he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there were many publicans and sinners came and sat down with him and his disciples, for there were many that followed him. And when the Scribes and Pharisees saw him eating with publicans and sinners, they said to his disciples, How is it that he eateth and
 drink-

drinketh with publicans* and sinners? But Mark 2. Jesus, hearing, saith to them, They that are ^{16.} whole have no need of the physician, but they that are sick; but go ye and learn what this meaneth, "I will have mercy and not sacrifice," for I am not come to call the righteous, ^{Hosea 6. 6.} but sinners to repentance. And the disciples of John and of the Pharisees used to fast, and they come and say to him, Why do the disciples of John fast often and make prayers, but thine eat and drink? And Jesus said to them, Can ye make the children of the bride-chamber to fast whilst the bridegroom is with them? As long as they have the bridegroom with them they cannot fast; but the days shall come when the bridegroom shall be taken away from them, and then shall they fast in those days. He spake also a parable unto them, No man seweth a piece of new cloth on an old garment, if otherwise, the new piece agreeth not with the old, or maketh a rent worse than before. And no man putteth new wine into old † bot-

* Publicans were the officers appointed under the Roman government to collect the taxes throughout their dominions, and something similar to the farmers of the revenue in France. Their enormities and oppression in this employment made them general objects of hatred.

† αἶμας, bladders or skins. The vessels wherein the ancients laid up their wines were made of the skins of animals. By the old bottles, or skins not capable of holding new wine, might be meant such worn and patched bottles as the Gibeonites carried on their asses to deceive the Israelites, Josh. 9. 3 and 14. Perhaps the wine of one vintage would reduce them to this condition.

· tles,

Mark 2. 22. ties, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will perish : but new wine must be put into new bottles, and both are preserved. No man also having drank old wine straightway desireth new, for he saith the old is better.

John 5. 1. After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep market, a pool, called in the Hebrew tongue Bethesda, having five porches ; in these lay a great multitude of infirm people, of blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : whosoever then stepped in first, after the troubling of the water, was made whole of whatsoever disease he had. And a certain man was there who had had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith to him, Wilt thou be made whole ? The infirm man answered him, Sir, I have no man when the water is troubled to put me into the pool ; but while I am coming another steppeth down before me. Jesus saith to him, Rise, take up thy bed and walk ; and immediately the man was made whole, and took up his bed and walked. And on the same day was the sabbath : the Jews therefore said unto him that was cured, It is the sabbath day, it is not

not lawful for thee to carry the bed. He John 5.
answered them, He that made me whole the 10.
same said unto me, Take up thy bed and walk.
Then asked they him, What man is that
who said to thee, take up thy bed and walk?
But he that was healed knew not who it was,
for Jesus had withdrawn himself, a mul-
titude being in that place.

Afterwards Jesus findeth him in the temple,
and saith to him, Behold, thou art made whole,
sin no more, lest a worse thing come unto thee.
The man departed and told the Jews that it
was Jesus who had made him whole: and
therefore did the Jews persecute Jesus, and
sought to slay him, because he had done
these things on the sabbath day. But Jesus
answered them, My father worketh hitherto
and I work. Therefore the Jews sought the
more to kill him, because he not only had
broken the sabbath, but also called God his
own father, making himself equal with
God. Then Jesus answered and said to them,
Verily, verily, I say unto you, the Son can do
nothing himself but what he seeth the Father
do, for what things soever he doeth, these
also doeth the Son likewise: for the Father
loveth the Son, and sheweth to him all things
that himself doth, and he will shew him
greater works than these that ye may marvel.
For as the Father raiseth up the dead, and
quickeneth them, even so the Son quicken-
eth whom he will. Neither doth the Father
judge any man, but hath committed all
judg-

John 5. judgment to the Son, that all should honour
23. the Son even as they honour the Father :
he that honoureth not the Son, honoureth
not the Father who hath sent him. Verily,
verily, I say unto you, he that heareth my
word, and believeth on him that sent me
hath everlasting life, and shall not come into
judgment, but is passed from death into life.
Verily, verily, I say unto you, the hour
cometh, and now is, when the dead shall hear
the voice of the Son of God, and they that
hear shall live: for as the Father hath life in
himself, so hath he given likewise to the Son
to have life in himself; and hath given him
authority to execute judgment also, because
he is the Son of Man. Marvel not at this, for
the hour cometh, in the which all that are in
the graves shall hear his voice, and shall come
forth: they that have done good unto the
resurrection of life, and they that have done
evil unto the resurrection of judgment. I
can of mine own self do nothing. As I
hear I judge, and my judgment is just, be-
cause I seek not mine own will, but the will
of the Father who hath sent me. If I bear
witness of myself, my witness is not true:
there is another that beareth witness of me,
and I know that the witness which he wit-
nesseth concerning me is true. Ye sent unto
John, and he bare witness to the truth. But
I receive not testimony from man, but these
things I say, that ye might be saved. He
was a burning and a shining light; and ye
were

were willing for a season to rejoice in his light : but I have a greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father himself, who sent me, hath born witness of me : Ye have neither heard his voice, at any time, nor seen his shape ; and ye have not his word abiding in you ; for whom he hath sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me ; and ye will not come unto me that ye might have life. I receive not honour from men ; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not ; if another shall come in his own name, him ye will receive : how can ye believe who receive honour one of another, and seek not the honour that cometh from God only ? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust : for had ye believed Moses, ye would have believed me, for he wrote of me : but if ye believe not his writings, how shall ye believe my words ?

And it came to pass on the *second-first sabbath, that he went through the corn fields, 1.
and

* δευτεροπρωτου σαββατου. This could not be the first sabbath after the second day of the passover, as hath been
D oft

Mark 2. and his disciples began, as they went, to
 23. pluck the ears of corn, and did eat, rubbing
 them in their hands. And certain of the
 Pharisees said to them, Why do ye that
 which is not lawful to do on the sabbath
 days? And Jesus answering them, said,
 Have ye never read what David did when
 he had need, and was an hungred, himself,
 and they that were with him? how he went
 into the house of God, in the days of Abi-
 athar the high-priest, and did take and eat
 the shew bread, and gave also to them that
 were with him, which it is not lawful to
 eat, but for the priests alone? or have ye
 not read in the law how that on the sabbath
 days the priests in the sanctuary profane the

most generally supposed; for the passover was about the
 middle of March, whereas no grain ripens in Judea till May:
 the barley is cut about the beginning of that month; wheat
 harvest does not come on till June. The following explication
 of the *δευτεροποίητος σάββατον*, appears to me most probable.
 The Jews were ordered to number seven sabbaths, or forty-
 nine days from the second day of the passover. On the
 fiftieth day, which fell about the sixth of the month Sivan
 (May) they celebrated the feast of weeks, which is also
 called in scripture, The day of the first-fruits, or feast of
 harvest, for then they began to cut the corn; from which
 time they are again ordered to count seven weeks, Levit. 23.
 15. "And ye shall count unto you from the morrow after
 the sabbath from the day that ye brought the sheaf of wave-
 offering, seven sabbaths shall be complete: even unto the
 morrow after the seventh sabbath shall ye number fifty days,
 &c."

The second first sabbath, therefore, seems to be the first
 sabbath of this second numeration: and the incident here
 related must succeed the feast at Jerusalem, John 5. 1. which
 appears from the order of the narration to have been the
 feast of Pentecost.

See Picart's Ceremonies Religieuses.
 sabbath,

sabbath, and are blameless.* But I say unto Mat.
 you, that a greater than the sanctuary is here: 12. 6.
 but if ye had known what this meaneth,
 “ I will have mercy, and not sacrifice,” ye Hosea 6:
 would not have condemned the guiltless. 7.
 And he said to them, The sabbath was made
 for man, not man for the sabbath; there-
 fore the Son of Man is Lord also of the
 sabbath.

And he entered again also on another sab- Luke 6.
 bath into the synagogue, and taught. And 6.
 there was a man there, whose right hand Mark 3:
 was withered. And the Scribes and Pharisees 1.
 watched him, whether he would heal on the
 sabbath day, that they might find an accu-
 sation against him. But he knew their
 thoughts, and said to the man who had the
 withered hand, Rise up, and stand forth in
 the midst, and he arose and stood forth.
 Then said Jesus unto them, I will ask you
 one thing, Is it lawful on the sabbath day to
 do good, or to do evil? to save life, or to
 destroy it? But they held their peace. And
 looking round about upon them all with
 anger, being grieved for the hardness of their
 heart, he saith to the man, Stretch forth
 thine hand; and he stretched it out, and his

* The innocent profanation of the sabbath by the priests,
 in the temple, perhaps may signify their performance of
 those labours which were necessary for the offering up the
 daily sacrifices to God, and which, on account of their
 nature, were holy and commendable, though they would
 have been profanations of the sabbath any where else, or for
 any other purpose.

Luke 6. hand was restored whole as the other. And
 11. they were filled with madness, and communed one with another what they might do to Jesus: and the Pharisees went forth, and straightway took counsel with the * Herodians against him how they might destroy him.

Mark. But when Jesus knew it, he withdrew
 3. 7. himself from thence with his disciples over
 John 6. the sea of Tiberias in Galilee, and great
 1. multitudes followed him, having seen his miracles which he did on them that were diseased. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him; for he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues: and unclean spirits, when they saw him, fell down before him and cried,
 Mat. 12. saying, Thou art the Son of God. And he
 17. straitly charged them all that they should not make him known: that it might be fulfilled, which was spoken by Esaias the prophet, saying, “ Behold my servant whom
 Isaiah 42. I have chosen; my beloved, in whom my soul
 1. is well pleased—I will put my Spirit upon

* The Herodians were probably time-servers to the kings of Judea, and formed a sect distinct from the Pharisees and Sadducees. Their leading principle consisted in an endeavour to conform the Jewish religion to the interests of Herod the Great and his successors, and reconcile it to the alien empire of Rome, whose authority the Jews in general were not willing to acknowledge. This might be the leaven of Herod, Mark 8. 15. See also Mark 12. 13 to 18.

him,

him, and he shall shew judgment to the Mat. Gentiles. He shall not strive nor cry, nei- 12. 19. ther shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory, and in his name shall the Gentiles trust."

C H A P. VI.

Twelve Disciples chosen. Sermon on the Mountain. Centurion's Servant cured. Widow's Son restored to Life. Testimony concerning John, &c.

AND it came to pass in those days, he Luke 6. 12. went out into a mountain to pray, and continued all night in prayer to God: and when it was day, he called to him his disciples, and of them chose twelve, (whom also he named apostles) that they should be with him, and that he might send them Mark 3, 13. forth to preach, and to have power to heal sicknesses, and cast out demons; Simon, whom he also named Peter, and Andrew his brother; James the son of Zebedee, and John the brother of James, and he surnamed them Boanerges, or Sons of Thunder; Philip and Bartholomew, Matthew

and Thomas; James the son of Alpheus; and Simon Zelotes; Judas the brother of James; and Judas Iscariot, who also betrayed him.

Luke 6.

^{17.}
* On a
level
place.

And he came down with them, and stood on the plain,* with the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, from Idumea, and from beyond Jordan, from Galilee, Decapolis, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits; and they were healed: and the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

Mat. 5.
3.

And lifting up his eyes on his disciples, he opened his mouth and taught them, saying, “ Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile and persecute you, and shall say every evil word
against

against you falsely, for my sake: rejoice and Mat. 5.
be exceeding glad, for great is your reward ^{12.}
in heaven, for so persecuted they the prophets before you. Wo unto you that are rich: for ye have received your consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep. Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

Ye are the salt of the earth, but if the salt have lost its flavour, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world: a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, Till heaven and earth pass away, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach

D 4. them,

Mat. 5. them, the same shall be called great in the
 19. kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: * but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whoever saith to his brother, † Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of the ‡ Gehenna of fire. Therefore, if thou bring thy gift to the altar, and

* *Κρίσις*. This term seems to denote a particular court of the Jews, as well as the council (or Sanhedrim) mentioned in the next paragraph.

† Raca is a Syriac word, signifying a vain, empty, or foolish person; an expression of contempt in common use among the Jews.

‡ Gehenna, in the first instance, signified the valley of Hinnom, near Jerusalem, in a part of which, called Tophet, the idolatrous Jews made their children pass through the fire in honour of the heathen deity, Moloch. The good king Josiah, in detestation of that practice, made it a place execrable, and ordered thither all dead carcases, and other unclean things; for consuming which, a continual fire was kept burning. In the same valley the angel of the Lord destroyed the host of Sennacherib king of Assyria, and 80,000 dead bodies were committed to the flames, which circumstance is referred to by Isaiah 30. "Through the voice of the Lord shall the Assyrian be beaten down, for Tophet is ordained of old: he hath made it deep and large; the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it." Here also the idolatrous Jews were massacred, when Jerusalem was taken by the Babylonian armies. So many instances of destruction and of God's vengeance

and there remembereſt that thy brother hath Mat. 5.
ought againſt thee, leave there thy gift be- 23.
fore the altar, and go thy way; firſt be re-
conciled to thy brother, and then come and
offer thy gift.

Agree with thine adverſary quickly, even
whiſt thou art in the way with him; leſt at
any time the adverſary deliver thee to the
judge, and the judge deliver thee to the officer,
and thou be caſt into priſon: verily I ſay unto
thee, Thou ſhalt by no means come out thence
till thou haſt paid the uttermoſt farthing.

Ye have heard that it was ſaid by them of
old time, Thou ſhalt not commit adultery;
but I ſay unto you, That whoſoever looketh
on a woman to luſt after her, hath committed
adultery with her already in his heart: and
if thy right eye tempt thee to ſin,* pluck
it out, and caſt it from thee; for it is pro-
fitable for thee that one of thy members
ſhould periſh, and not thy whole body be

geance appearing in this place, the Jews had it in ſuch de-
teſtation, that from it they denominated the ſtate of the
damned, The inviſible valley of Hinnom.

* *σκανδαλιζειν* (to offend) from *σκανδαλον*, an obſtacle or
ſtumbling-block. The proper ſignification of the word is
to ſet ſomething in a perſon's way which he may fall over.
The metaphorical ſenſe therefore is, to do any thing which may
obſtruct a man's progreſs in religion and virtue; to be the
occaſion of his ſinning and tranſgreſſing; or ſimply in the
English phraſe, to ſtand in his way.

Paſs. *σκανδαλιζομαι εν τειω*, I find this a ſtumbling-
block, am ſhocked, or put to a ſtand by it, or led out of the
way. Thus *εσκανδαλιζοντο εν Χριτω*, Chriſt was to them a
ſtumbling-block, which they could not get over, ſo contrary
were his manners and doctrines to the general courſe of their
opinions.

caſt

Mat. 5. cast into gehenna. And if thy right hand
 30. tempt thee to sin, cut it off, and cast it
 from thee, for it is profitable for thee that
 one of thy members should perish; and not
 that thy whole body should be cast into the
 Mark 9. gehenna, into the fire that never shall be
 43. quenched, where their worm dieth not,
 and the fire is not quenched.

It hath been said, Whosoever shall put
 away his wife, let him give her a writing of
 divorcement: but I say unto you, That
 whosoever shall put away his wife (saving
 for the cause of fornication) maketh her to
 commit adultery; and whosoever shall marry
 her that is divorced, committeth adultery.

Again, ye have heard that it hath been said
 by them of old time, Thou shalt not for-
 swear thyself, but shalt perform to the Lord
 thine oaths: but I say unto you, Swear not
 at all; neither by heaven, for it is God's
 throne; neither by the earth, for it is the
 footstool of his feet; neither by Jerusalem,
 for it is the city of the great king; neither
 shalt thou swear by thy head, because thou
 canst not make one hair white or black: but
 let your communication be yea, yea, nay,
 nay; for whatsoever is more than these
 cometh of evil.

Ye have heard that it hath been said, An
 eye for an eye, and a tooth for a tooth: but
 I say unto you, Resist not evil; but who-
 ever shall smite thee on thy right cheek,
 turn to him the other also; and if any man
 will

will have suit with thee, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go one mile, go with him twain; give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Mat. 5. 41.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may become the children of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in heaven. Mat. 6. 1. Therefore, when thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men; verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth,

Mat. 6. doeth, that thine alms may be in secret; and
4. thy Father, who seeth in secret, himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and shutting the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking: Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive to us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen." For if ye forgive to men their transgressions, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

* See note on Luke 11. 3.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance, for they¹⁶ disfigure their faces that they may appear unto men to fast: verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The light of the body is the eye; if, therefore, thine eye be pure, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness: if, therefore, the light that is within thee be darkness, how great is the darkness!

No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other: ye cannot serve God and *Mammon. Therefore, I say unto you, Be not anxious for your life, what ye shall eat, and what ye

* Mammon was the Syrian god of riches, whence the mammon of unrighteousness is used to signify worldly riches. Luke 16. 11.

Mat. 6. shall drink ; nor yet for your body, what ye
 25. shall put on. Is not the soul more than meat, and the body than raiment? Behold the fowls of the heaven, that they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them ; are ye not much better than they? Which of you by taking thought can add one cubit to his stature! And why take ye thought for raiment? Consider the lilies of the field, how they grow : they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grafs of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Be not anxious, therefore, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.

Mat. 7. Judge not, that ye be not judged, for
 1. with what judgment ye judge ye shall be judged. Condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven;

given; give, and it shall be given unto you: Luke 6.
good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

Lo, I speak to you a parable, Can the blind lead the blind? shall they not both fall into a pit? The disciple is not above his teacher; but every one that is well instructed shall be as his teacher. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? or how canst thou say to thy brother, Brother, let me take out the mote that is in thine eye, when thou, thyself, beholdest not the beam that is in thine own? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Compare
Mat. 10.
25.

Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Mat. 7. 6.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there, of whom if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? If ye then,
being

Mat. 7. being evil, know how to give good gifts
11. unto your children, how much more shall your Father, who is in heaven, give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in through the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Beware of false prophets, who come unto you in sheep's clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruits, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruits neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits shall ye know them.

Luke 6. A good man out of the good treasure of his
45. heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of his heart the mouth speaketh.

Not

Not every one that saith to me, Lord, Lord, Mat. 7:
shall enter into the kingdom of heaven, but 21.
he that doeth the will of my Father who is
in heaven. Many will say to me in that day,
Lord, Lord, have we not prophesied in thy
name, and in thy name have cast out de-
mons, and in thy name done many wonderful
works: then will I profess to them, I never
knew you; depart from me ye that work
iniquity.

Therefore, whosoever heareth these sayings
of mine, and doeth them, I will liken him
unto a wise man who built his house upon a
rock, and the rain descended, and the floods
came, and the winds blew, and beat upon
that house; and it fell not, for it was found-
ed upon a rock. And every one that heareth
these sayings of mine, and doeth them not,
shall be likened to a foolish man, who built
his house upon the sand; and the rain de-
scended, and the floods came, and the winds
blew, and beat upon that house; and it fell,
and great was the fall thereof."

And it came to pass when Jesus had ended
these sayings, the people were astonished at
his doctrine, for he taught them as one hav-
ing authority, and not as the Scribes.

Afterwards he entered into Capernaum, and Luke 7:
a certain Centurion's servant, who was dear 1.
unto him, was sick and ready to die. Hav- Mat. 8:
ing heard concerning Jesus, he sent unto him 5.
elders of the Jews, beseeching him that he
would come and heal his servant. And when
E they

Luke 7. they came unto Jesus, they besought him
4. earnestly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue." Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee, but say the word, and my servant shall be healed. For I also am a man appointed under authority, having under myself soldiers, and I say unto one, Go forth, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Jesus having heard these things, marvelled at him, and turning to the multitude that followed him, he said, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city, called Nain, and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man * carried out, the only son of his mother, and she

* The Jews and other nations usually deposited their dead in sepulchres, without their cities : a precaution very necessary for

she was a widow; and much people of the city was with her. And the Lord, seeing her, had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare it stood still: and he said, Young man, I say unto thee, Arise! And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up amongst us, and that God hath visited his people: and this rumour of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John shewed him, in prison, of all these works of Jesus. And John, calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of diseases, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and

for the health of the public, to which the effluvia of sepulchres must be injurious. Whence it is much to be wondered at that almost all Christians have agreed in holding their religious assemblies in the same places where their dead are buried: which, though an institution in honor of the martyrs, is not judiciously retained at present. GROTIUS.

Luke 7. heard, that the blind see, the lame walk, the
 22. lepers are cleansed, the deaf hear, the dead
 are raised, and the poor have the gospel
 preached to them, and blessed is he who so-
 ever shall not be offended in me.

See note
 in page
 57.

When the messengers of John were de-
 parted, he began to speak unto the multitudes
 concerning John: What went ye out into
 the wilderness to see? a reed shaken with
 the wind? But what went ye out to see?
 a man clothed in soft raiment? Behold,
 they that are gorgeously apparelled, and live
 delicately, are in kings courts. . But what
 went ye out to see? a prophet? Yea, I say
 unto you, and much more than a prophet.
 This is he, of whom it is written, Behold
 I send my messenger before thy face, who
 shall prepare thy way before thee. For I say
 unto you, among those that are born of women,
 there is not a greater prophet than John the
 Baptist; yet he that is least in the kingdom of
 heaven is greater than he. And from the days
 11. 12. of John the Baptist until now, the kingdom
 of heaven suffereth violence; and the violent
 take it by force;* for all the prophets, and
 the law prophesied until John: and if ye
 will receive it, This is Elias who was to
 come. He that hath ears to hear, let him hear.
 And all the people that heard him, and the
 publicans, justified God, being baptized with
 the baptism of John; but the Pharisees and

* Luke 16. 16. may explain this passage of St. Matthew.

lawyers defeated the design of God towards them, being not baptized of him. Luke 7.
31.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a demon; the Son of Man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him, and he went into the house of the Pharisee, and sat down to meat: and behold a woman in the city, who was a sinner, knowing that Jesus sat at * meat in the Pharisee's house, she brought an alabaster box of ointment, and stood at his feet, behind him, weeping, and began to moisten his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

* It was the custom of the antients not to sit, but to recline at their meals on couches round the table; which observation is necessary, in order to explain the expression, That the woman stood behind at his feet.

Luke 7. Now, when the Pharisee who had invited
39. him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.

And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

There was a certain creditor who had two debtors: the one owed five hundred *denarii, and the other fifty: but they not having wherewith to pay, he frankly forgave them both: which of them will love him most?

Simon answered, and said, I suppose he to whom he forgave most. He said to him, Thou hast rightly judged. And turning unto the woman, he said to Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath moistened my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kifs; but she, since the time I came in, hath not ceased to kifs my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, because she hath loved much; but to whom little is forgiven, the same loveth little. And he

* The Denarius was a Roman silver coin, in value about eight pence.

said

ſaid unto her, Thy ſins are forgiven. And Luke 7.
they that ſat at meat with him began to ſay, 45.
within themſelves, Who is this that forgiveth
ſins alſo ?

And he ſaith to the woman, Thy faith
hath ſaved thee, Go in peace,

C H A P. VII.

JESUS teaches the Multitude in Parables
by the Sea-side. Sends an impure Spirit
from a Gadarene into the Herd of Swine.
Returns to Nazareth, after reſtoring to
Life J A I R U S's Daughter, and curing a
Woman with a Flux of Blood.

AND it came to paſs afterwards, that he Luke 8.
went throughout every city and vil- 1.
lage preaching, and ſhewing the glad tidings
of the kingdom of God; and the twelve
were with him, and certain women, who had
been healed of evil ſpirits and infirmities,
Mary, called Magdalene, out of whom went
ſeven demons, and Joanna, the wife of
Chuza, Herod's ſteward, and Suſanna, and
many others who miniſtered unto him of
their ſubſtance; and they went into an houſe.

And the multitude cometh together again,
ſo that they could not ſo much as eat bread:
and his friends, hearing of it, went out to

restrain them, for they said, He is ready to
* faint.

Mark 3. And the Scribes, who came down from
21. Jerusalem, said, He hath Belzebub, and by
the prince of the demons casteth he out demons. And he called them unto him, and said to them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.

Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme: but he that blasphemeth against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit.

While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him: then one said unto him, Behold thy mother and thy

* καὶ αὐτοὶ οἱ παρ' αὐτοῦ ἐξήλθον κρατεῖν αὐτόν· ἐλεγον γὰρ ὅτι ἐξέστη. Two other interpretations may be given of this passage: First, That of the old translation: "His friends went out to lay hold of him, for they said, he is beside himself:" or, Second, "His friends, when they heard, went out to restrain them, for they said, The people are beside themselves."

brethren stand without desiring to speak with Mark 3. thee. But he answered, and said to him 32. that told him, Who is my mother? and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

The same day went Jesus out of the house, Mat. and sat by the sea-side, and great multitudes 13. 1. were gathered unto him from every city, so that he went into the ship, and sat on the sea, and the whole multitude stood upon the shore. And he taught them many things by Mark 4. parables, and said unto them in his doctrine, 2. Give ear, behold, There went out a sower to sow; and it came to pass, as he sowed, some fell by the way-side, and was trodden down, and the fowls of heaven came and devoured it. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun rose, it was scorched; and because it had no root, it withered away. And some fell among thorns: and the thorns grew up and choked it; and it yielded no fruit. And other grain fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred grains. He that hath ears to hear, let him hear.

And

Mark 4. And when he was alone, they that were
 10. about him, with the twelve, came and said to him, Why speakest thou to them in parables? And he said to them, Unto you, it is given to know the mystery of the kingdom of God; but to those without, it is not given. For whosoever hath, it shall be given to him, and he shall have more abundance; whosoever hath not, from him shall be taken even what he hath. Therefore speak I to them in parables, because seeing they see not, hearing they hear not, neither do they understand: and in them is fulfilled the prophecy of Eſaias, saying, “ With hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand in their heart, and should be converted, and I should heal them.” But blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, That many prophets, and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Isaiah 6.
 9, 10.

Know ye not this parable? and how then will ye know all parables? Hear then ye the parable of the sower. The sower soweth the word. When any one heareth the
 the

the word of the kingdom, and understand- Mark 4.
eth it not; then cometh the evil one, and 15.
snatcheth away that which was sown in his
heart, lest, believing, he should be saved:
this is he that receiveth seed by the way-
side. But he that receiveth seed on stony
ground, the same is he that heareth the
word, and immediately with joy receiveth it;
yet hath he not root in himself, but is for
a season, and when tribulation or perse-
cution ariseth because of the word, instantly
he is offended.* He also that received seed * See
among thorns; is he that heareth the word, page 57.
and the care of this world, and the deceit-
fulness of riches, choke the word, and he
becometh unfruitful. But he that receiveth
seed into the good ground, is he that heareth
the word, and understandeth, and keepeth it,
in a good and honest heart, who also bring-
eth forth fruit, in patience, some an hundred
fold, some sixty, and some thirty.

Another parable put he forth to them, Mat.
saying, The kingdom of heaven is likened 13. 24.
to a man who sowed good seed in his field:
but, while men slept, his enemy came, and
sowed * tares among the wheat, and depart-
ed. And as he slept, and rose night and day,
the seed budded and lengthened, he knew

* Ζιζανιον, darnel. This plant is the lolium temulen-
tum, Lin. and called αἰσα by Dioscorides: το ζιζανιον το
λεγομενον αἰσα θειρει τον σιτον. Geopon Auc. lib. 2. c. 41.

The same herb is called zizanion by the Arabians, as
also by the Spaniards, to this day.

Mark 4. not how; for the earth bringeth forth fruit
 28. of herself, first the blade, then the ear, then full wheat in the ear. But when the blade was sprung up, and brought forth fruit, then appeared the tares also: and the servants of the householder coming, said unto him, Lord, didst thou not sow good seed in thy field? from whence then hath it tares? He said to them, An enemy hath done this. And the servants said unto him, Wilt thou then that we gather them up? But he said, Nay, Lest while ye gather the tares, ye root up also the wheat with them. Let both grow together until harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Mat. Another parable he put forth to them,
 13. 31. saying, The kingdom of heaven is like to a grain of mustard * seed, which a man took and sowed in his field: this, though the least of all the seeds that be in the earth, when it is sown, riseth up, and is greater than all herbs, and becometh a tree, so that the fowls of heaven come and lodge in the branches thereof.

Another parable spake he unto them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened.

* σινιπι. The Sinapi Erucoides of Linneus.

All these things spake Jesus to the multitude in parables, and without a parable ^{Mat. 13. 34.} spake he not unto them: that it might be fulfilled which was spoken by Esaias the prophet, saying, I will open my mouth in parables; I will utter things hidden from ^{Psalms 78. 2.} the foundation of the world.

Then Jesus sent the multitudes away, and came into the house: and his disciples came unto him, saying, Expound to us the parable of the tares of the field. He answered, and said to them, He that soweth the good seed, is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are sons of the evil one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are angels: as, therefore, the tares are gathered, and burned with fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all the stumbling-blocks, and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

Again, The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

Again,

Mat. Again, The kingdom of heaven is like
 13. 45. unto a merchant-man, seeking goodly pearls,
 who, having found one pearl of great price,
 went and sold all that ever he had, and purchased it.

Again, The kingdom of heaven is like to a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew to shore, and sat down, and gathered the good into vessels; but they cast the bad away. So it shall be at the end of the world: the angels shall come forth, and separate the wicked from amongst the just, and shall cast them into the furnace of the fire: there shall be weeping and gnashing of teeth. Jesus saith to them, Have ye understood all these things? They say unto him, Yea, Lord. And he answered, Therefore every Scribe instructed into the kingdom of heaven, is like to a householder, who bringeth forth out of his treasure new things and old.

Mark 4. And the same day, when the even was
 35. come, he saith to his disciples, Let us pass over unto the other side of the lake. And, having sent away the multitude, they took him, even as he was, into the ship, and launched forth, and there were also with him other little ships: and a storm of wind came down on the lake; and the waves beat into the ship, so that it was now almost filled; and they were in jeopardy. And he was at the stern, sleeping on a pillow: and they

they awake him, and say unto him, O Luke 8.
master, carest thou not that we perish? And 24.
he arose, and rebuked the wind, and said to
the sea, Peace, Be still: and the wind ceased,
and there was a great calm. And he said to
them, Why are ye so fearful? How is it Mark 4.
that ye have not faith? And they feared ex- 41.
ceedingly, and said to each other, What
manner of man is this, that even the wind
and the sea obey him.

And they arrived in the country of the Ga- Luke 8.
darenes, which is over-against Galilee. And 26.
as he went forth to land, there met him a
certain man of the city who had demons a long
time, and put not on clothes, and abode not in
a house, but in the tombs. And oftentimes
the unclean spirit had caught him, so that no
man could bind him, no not with chains;
for though he had been often bound with
chains and fetters, yet the chains were pluck-
ed asunder by him, and the fetters broken in
pieces, and he was driven of the demon into
the wilderness, neither could any man tame
him; and always night and day he was in
the mountains, and in the tombs, crying out,
and cutting himself with stones. But when
he saw Jesus afar off, he ran and fell down
before him, and, with a loud voice, said,
What have I to do with thee, Jesus, thou
Son of the most high God? I adjure thee by
God, that thou torment me not before the
time. For he had commanded the unclean
spirit to come out of the man. Then Jesus
asked

Luke 8. asked him, saying, What is thy name?
30. And he answered, and said, My name is Legion, for we are many. And he besought him much that he would not send them out of that place into the abyfs. Now there was there, nigh unto the mountain, a large herd of swine feeding: and all the demons besought him, saying, Send us unto the swine, that we may enter into them; and immediately Jesus suffered them. And the unclean spirits went out, and entered into the swine: and the herd ran furiously down a precipice into the lake, and were drowned, being about two thousand.

When they that fed the swine saw what was done, they fled, and carried the tidings into the city, and into the fields; and they went out to see what had happened, and came unto Jesus, and found the man, out of whom the demons had departed, sitting at his feet, clothed, and in his right mind: and they were afraid. They also that saw the matter, told them how it befel to him that had the legion, and concerning the hogs.

And the whole multitude of the country of the Gadarenes round about besought him to depart from their borders, for they were seized with great fear. And he went up into the ship, and returned back again, and the man besought him that he might be with him: but Jesus permitted him not, and saith to him, Go unto thine own house, and to thy friends, and tell them how great things the
the

the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Mark 5. Decapolis, how great things Jesus did to him, ^{21.} and all marvelled.

And when Jesus was passed over again Luke 8. in the ship to the other side, the people ^{40.} gladly received him, for they were waiting for him: and he was nigh unto the sea, and behold there cometh one of the rulers of the synagogue, by name Jairus, who seeing him, fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death; O come, and lay thy hands upon her, that she may be healed, and she shall live. For he had only this one child, about twelve years of age. And Jesus went with him, and much people followed, and thronged him.

And a certain woman, who had an issue of blood twelve years, and had suffered much of many physicians, and had spent all she was possessed of, and was nothing profited, but rather grew worse, when she had heard of Jesus, came in the croud behind, and touched the border of his garment; for she said, that if I may but touch his garments, I shall be saved: and instantly the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned about, in the croud, and said, Who touch-

Mark 5. ed my clothes? And when all denied, his
31. disciples said to him, Thou seest the multitude pressing upon thee, and dost thou say, Who touched me? And he looked round about to see her that had done this thing: but the woman, fearing and trembling, knowing what was done in her, and that she was not hid, came and fell down before him, and told him all the truth. And he said to her, Daughter, Be of good comfort, thy faith hath saved thee, go in peace, and be whole of thy plague.

While he was yet speaking, there came from the ruler of the synagogue certain who said, Thy daughter is dead, why troublest thou the teacher any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, and she shall be saved. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh unto the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And entering in, he saith to them, Why are ye in disorder, and weep? The damsel is not dead, but sleepeth: and they laughed him to scorn, knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and he

he took her by the hand, and saith to her, Mark 5.
Talitha koumi, which is, being interpret- 40.
ed, Damsel, I say unto thee, Arise. And
straightway her spirit came again, and she
rose and walked. And they were astonished
with great astonishment. And he command-
ed that something should be given her to eat,
and charged them straightly that no man
should know it.

As Jesus departed thence, two blind men Mat. 9.
followed him, crying out, and saying, O Son 27.
of David, have mercy on us: and when he
was come into the house, the blind men
came unto him: and Jesus saith to them,
Believe ye that I am able to do this?
They say to him, Yea, Lord. Then touched
he their eyes, saying, According to your
faith be it unto you. And their eyes were
opened: and Jesus straightly charged them,
See that no man know it; but they, going
out, spread abroad his fame in all that land.

As they went out, behold, they brought
unto him a dumb man, possessed with a de-
mon: and when the demon was cast out, the
dumb spake, and the multitudes marvelled,
saying, It was never so seen in Israel. But
the Pharisees said, he casteth out demons
through the prince of the demons.

And he departed thence, and came into his Mark 6.
own country; and his disciples follow him. 1.
And when the sabbath-day was come, he
began to teach in the synagogue; and many

Mark 6. that heard him were astonished, saying,
 2. From whence hath this man these things?
 and what wisdom is this which is given unto
 him, that even such mighty works are
 wrought by his hands? Is not he the car-
 penter's son? Is not his mother called Mary,
 and his brethren James, and Joses, and
 Simon, and Jude? And are not his sisters
 here with us? And they were offended in
 him. But Jesus said unto them, A pro-
 phet is not without honour, but in his own
 country, and among his own kindred, and in
 his own house. And he could there do no
 mighty work, save that he laid his hand
 upon a few sick, and healed them; and he
 marvelled because of their unbelief.

C H A P. VIII.

The twelve Disciples sent forth to teach,
 with Instructions. JOHN beheaded. A
 Passover. The Five thousand fed. JESUS
 walks upon the Sea. Teaches at Caper-
 naum.

Mat. 9. **A**ND Jesus went about all the cities and
 35. villages, teaching in their synagogues,
 and preaching the gospel of the kingdom,
 and healing every disease and every infirmity
 among the people.

But

But when he saw the multitudes, he was ^{Mat. 9.} moved with compassion on them, because ^{36.} they * fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the lord of the harvest, that he will send forth labourers into his harvest. And calling unto him the twelve, he gave ^{Mat.} them power over unclean spirits, to cast ^{10. 1.} them out, and to heal every disease, and every infirmity: and he sent them forth by two and two, and commanded them, saying, “ Go not into the way of the Gentiles, and into a city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick; cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give. Provide neither gold nor silver nor brass in your girdles, nor scrip for your journey, neither two coats, nor sandals, nor yet staves. For the labourer is worthy of his meat.

Into whatsoever city or village ye shall enter, inquire who in it is worthy: and there remain till ye go thence. When ye enter into the house, salute it; and if the house be worthy, let your peace come upon it; but if

* εκκελυμενοι καὶ ερριμενοι, literally, were scattered and cast away.

Mat. it be not worthy, let your peace return to
 10. 13. you. And whosoever shall not receive you,
 nor hear your words, when ye depart out
 from that house or city, shake off the dust of
 your feet. Verily, I say unto you, It shall
 be more tolerable for the land of Sodom and
 Gomorrha in the day of judgement, than for
 that city.

Behold, I send you forth as sheep in the
 midst of wolves, be ye therefore wise as ser-
 pents, and harmless as doves. But beware of
 men, for they will deliver you up to the
 councils, and they will scourge you in the
 synagogues, and ye shall be brought before
 governors and kings for my sake, for a testi-
 mony against them and the Gentiles. But
 when they deliver you up, be not anxious
 how or what ye should speak, for it shall be
 given you, in that same hour, what ye shall
 speak; for it is not ye that speak, but the
 Spirit of your Father which speaketh in you.
 And brother shall deliver up brother to
 death, and the father the son; and children
 shall rise up against their parents, and cause
 them to be put to death; and ye shall be
 hated of all men for my name's sake: but
 he that endureth unto the end shall be
 saved. But when they persecute you in this
 city, flee ye into another; for verily I say
 unto you, ye shall not have gone over the
 cities of Israel till the Son of Man be come.
 The disciple is not above the teacher, nor a
 servant above his lord: it is enough for the
 disciple

disciple that he be as his teacher, and the ^{Mat.} servant as his lord. If they have called the ^{10. 25.} master of the house Beelzebub, how much shall they so call them of his household? Fear them not, therefore, for there is nothing covered that shall not be revealed, or hidden that shall not be known. What I tell you in darkness, speak ye in the light; and what ye hear in the ear, that declare ye upon the houses. And fear not them that kill the body, but are not able to kill the soul: rather fear him who is able to destroy both soul and body in gehenna. Are not two sparrows sold for a farthing? yet one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered; fear ye not, therefore, ye are surely of more value than many sparrows.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven: but whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not I am come to send peace on the earth; I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the bride against her mother-in-law; and a man's foes shall be they of his own household.

He that loveth father and mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy

Mat. of me: and he that taketh not his cross, and
 10. 38. followeth after me, is not worthy of me.
 He that findeth his life shall lose it; and he
 that loseth his life, for my sake, shall find it.
 He that receiveth you, receiveth me; and
 he that receiveth me, receiveth him that sent
 me. He that receiveth a prophet in the
 name of a prophet, shall obtain a prophet's
 reward: and he that receiveth a righteous
 man in the name of a righteous man, shall
 obtain a righteous man's reward. And who-
 soever shall give to drink unto one of these
 little ones a cup of cold water only, in the
 name of a disciple, verily, I say unto you,
 he shall in no wise lose his reward.

Mat. And it came to pass, when Jesus had made
 11. 1. an end of commanding his twelve disciples,
 he departed thence to preach and teach in
 their cities. The disciples also went out,
 and preached repentance, and they cast out
 many demons, and anointing with oil many
 sick persons, healed them.

Mark Now Herod the tetrarch heard of all that
 6. 14. was done by Jesus, for his name was spread
 Luke 9. abroad: and he was perplexed, and sought
 7. to see him, saying, John I have beheaded,
 but who is this concerning whom I hear
 such things? Some said, That it is Elias;
 others said, That it is a prophet, or as one of
 the prophets. But Herod, having heard them,
 said, Surely this is John, whom I beheaded;
 he is risen from the dead, and therefore mighty
 works shew themselves forth in him. For
 Herod

Herod himself had sent forth and laid hold on Mark 6. John, and bound him in prison, on account ^{17.} of Herodias, the wife of his brother Philip, because he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. But Herodias bore hatred to him, and would have killed him: but she could not prevail, for Herod stood in awe of John, knowing him to be a man upright and holy: and he preserved him, and heard him gladly, and did many things by his counsel. Now there was a day of rejoicing,* when Herod, on his birth-day, made a supper for his lords, high captains, and chief estates of Galilee. And the daughter of Herodias herself came in, and danced: and having pleased Herod, and them that feasted with him, the king said unto the maid, Ask of me whatsoever thou wilt, and I will give it thee; and he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, even to the half of my kingdom. And she went forth, and said to her mother, What shall I ask? And she said, The head of John the Baptist. And coming in straightway, with haste, unto the king, she asked, saying, I will that thou give me instantly, in a charger, the head of John the Baptist. And the king was exceeding sorry, yet on account of his oath,

* *ἡμέρα εὐχαιρῶς*, A convenient day, more properly a festive day, or day of rejoicing.

and

Mark 6. and of them that sat with him, he would
 27. not reject her; and immediately the king
 sent an executioner, and commanded his head
 to be brought; and he went and behead-
 ed John in prison, and brought his head
 upon a charger, and gave it to the maiden,
 and the maid gave it to her mother. And his
 disciples, having heard thereof, came and
 took away his body; and laid it in a sepul-
 chre, and brought the tidings to Jesus.

And the apostles gathered themselves to-
 gether unto Jesus, and told him all things,
 both what they had done, and what they had
 taught. And he said unto them, Come ye,
 yourselves, apart into a desert place, and rest
 a while; for there were many coming and
 going, and they had no leisure, so much as
 to eat. And they departed by ship, privately,
 into a desert place of the city Bethsaida: and
 the multitude saw them withdrawing, and
 many knew him; and ran on foot thither out
 of all the cities, and outwent them, and
 came together unto him.

John 6. Now the passover of the Jews* was at
 4, 5. hand: Jesus, therefore, being come out, lift

* Pascha. From the present context of John, it should ap-
 pear that Jesus fed the multitude, in order to prepare them for
 the journey to Jerusalem. Whether he went himself to cele-
 brate a passover at this time is not mentioned, but it seems
 probable that he set off thither a day or two afterwards, and
 exposed himself to the resentment of the Jews. For it is
 said, at the beginning of the next chapter, "After these
 things Jesus walked in Galilee, for he would not walk in
 Jewry, because the Jews sought to kill him."

up his eyes on the multitude, and was moved Mark 6.
 with compassion towards them, because they 34.
 were as sheep not having a shepherd; he began also to teach them many things concerning the kingdom of God, and healed their sick. And the day being now far spent, his disciples came unto him, and said, This is a desert place, and it is now a late hour, dismiss them, that they may go into the fields and villages round about, and buy themselves bread. He answered, and said unto them, They need not depart, Give ye them bread to eat. This he said to prove them, for he himself knew what he was about to do. Philip answered him, Two hundred pennyworth* of bread is not sufficient for them, ^{* Dena} that every one of them may take a little. ^{rii.}
 He saith then, How much bread have ye? Go and see. One of his disciples, Andrew, Simon Peter's brother, said unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make ye the men sit down by companies on the green grass. And they sat down, in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples, and the disciples to the multitude; and the two fishes divided he among them all. And they did all eat, and were filled. Then he said unto his disciples, Gather

John 6. ther up the fragments that remain, that no-
 13. thing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained after eating. And they that did eat of the loaves were about five thousand men, besides women and children. Then these men, when they had seen the miracle that Jesus did, said, Of a truth this is the prophet that should come into the world. Jesus, therefore, perceiving that they were about to come and take him by force to make him king, straightway he constrained his disciples to get into the ship, and to go before unto the other side towards Capernaum, while he sent the people away; and when he had sent them away, he departed into a mountain to pray himself alone.

And it grew now dark, and the ship was in the midst of the sea, nor was Jesus come unto them. And the sea arose, by reason of a great wind that blew, and he saw them toiling in rowing, for the wind was contrary unto them. So when they had rowed twenty or thirty furlongs, Jesus went unto them, about the fourth watch of the night, walking on the sea, as if he would have passed by them. And when the disciples saw
 Mat. 14. 26. him walking upon the sea, they were troubled, saying, It is a spirit; and they cried out for fear, and immediately Jesus talked with them, and said unto them, Be of good cheer, it is I, fear not, And Peter answered,
 and

and said, Lord, if it be thou, bid me come Mat.
unto thee on the water. He said, Come. And 14. 28.
Peter, coming down from the ship, walked
on the water unto Jesus; but when he saw
the wind boisterous, he was afraid, and
beginning to sink in the sea, he cried, say-
ing, Lord, save me, or I perish. And im-
mediately Jesus, stretching out his hand,
caught him, and said to him, O thou of
little faith, wherefore didst thou doubt?
And when they were come into the ship,
the wind ceased: then those that were in the
ship were amazed in themselves beyond
measure, and marvelled, not considering the
miracle of the loaves, for their heart was
hardened: and they came and worshipped
him, saying, Of a truth thou art the Son
of God; and immediately the ship was at
the land of Gennefareth, whither they were
bound.

And straightway the people knew him, Mark 6.
and ran through the whole region round 54.
about, and began to carry about in beds
those that were sick, where they heard he was.
And whithersoever he entered, into villages;
or cities, or country, they laid their sick in
the market-places, and besought him, that
they might touch even the border of his
garment; and as many as touched him were
made whole.

The day following, when the people, who
stood on the other side of the sea, saw that
there was none other boat there, save that one
where-

John 6. whereinto his disciples had entered, and that
 23. Jesus went not with them into the boat, but
 the disciples were gone away alone; howbeit,
 there came other boats from Tiberias, near
 unto the place where they did eat bread,
 after that the Lord had given thanks. When
 the people, therefore, saw that Jesus was
 not there, neither his disciples, they also
 took shipping, and came to Capernaum, seek-
 ing Jesus; and having found him on the
 other side of the sea, they said to him,
 Rabbi, when camest thou hither? Jesus an-
 swered them, and said, Verily, verily, I say
 unto you, ye seek me not because ye saw the
 miracles, but because ye did eat of the
 loaves, and were filled. Labour not for the
 meat which perisheth, but for that meat
 which endureth unto everlasting life, which
 the Son of Man shall give unto you: for
 him hath God the Father sealed. Then said
 they unto him, What shall we do that we
 may work the works of God? Jesus answered,
 and said to them, This is the work of God,
 that ye believe on him whom he hath sent.
 They said, therefore, unto him, What sign
 shewest thou then, that we may see and
 believe thee? what dost thou work? Our
 fathers did eat manna in the wilderness, as
 Psalm 78. it is written, He gave them bread from
 24. heaven to eat. Then Jesus said to them,
 Verily, verily, I say unto you, Moses gave
 you not that bread from heaven, but my
 Father giveth you the true bread from heaven.
 For

For the bread of God is he who cometh John 6.
 down from the heaven, and giveth life to 33.
 the world. Then said they unto him, Lord,
 evermore give us this bread. But Jesus said
 to them, I am the bread of life. He that
 cometh unto me, shall never hunger; and
 he that believeth on me, shall never thirst.
 But I said unto you, That ye also have seen
 me, and believe not. All that the Father
 giveth me shall come to me; and him that
 cometh unto me, will I in no wise cast out.
 I came down from heaven, not to do mine
 own will, but the will of him that sent me.
 Now this is the will of the Father, who
 hath sent me, that of all which he hath
 given me, I should lose nothing, but should
 raise it up on the last day; and this is the
 will of him that sent me, that every one
 who seeth the Son, and believeth on him,
 may have everlasting life: and I will raise
 him up at the last day.

The Jews then murmured at him, because
 he said, I am the bread which came down
 from heaven. And they said, Is not this
 Jesus the son of Joseph, whose father and
 mother we know? how is it then, that
 he saith, I came down from heaven?
 Jesus, therefore, answered, and said unto
 them, Murmur not among yourselves. No
 man can come unto me, except the Father
 who hath sent me draw him; and him will
 I raise up in the last day. It is written in
 the prophets, And they shall be all taught
 of

John 6. of God. Every one, therefore, that hath
 45. heard and learned of the Father, cometh unto me; not that any man hath seen the Father, save he who is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life: I am the bread of life. Your fathers did eat manna in the wilderness, and are dead: such is the bread that cometh down from ~~the~~ heaven, that any one may eat thereof, and never die. I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

The Jews, therefore, contended amongst themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day: for my flesh is meat indeed, and my blood indeed is drink. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him: as the living Father hath sent me, and I live by the Father, so he that eateth me, even he, shall live by me. Such is the bread that came down from heaven; not as your fathers did eat manna,
 and

and are dead : he that eateth of this bread, John 6.
shall live for ever. 58.

These things said he in the synagogue, as he taught at Capernaum : many, therefore, of his disciples, having heard them, said, This is an hard saying ; who can hear him ? When Jesus knew in himself, that his disciples murmured at it, he said to them, Does this offend you ? what then, if ye shall see the Son of Man ascend up where he was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words which I speak to you, are spirit and are life ; but there are some of you that believe not. For Jesus knew, from the beginning, who they were that believed not, and who should betray him. And he said, Therefore said I to you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him. Then said Jesus to the twelve, Will ye also leave me ? Simon Peter answered him, Unto whom shall we go ? thou hast the words of eternal life. And we believe, and know, that thou art the Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil ? He spake of Judas Iscariot, the son of Simon ; for he it was that should betray him, being one of the twelve.

C H A P. IX.

The Pharisees reprov'd concerning their Traditions. Daughter of a Syrian Woman healed. Four thousand People fed. The Transfiguration of J E S U S.—He casts out a dumb Spirit.—Teaches his Disciples at Capernaum.—And pays the Tribute-money.

- John 7. **A**FTER these things, Jesus walked in
 1. Galilee, for he would not walk in Judea, because the Jews sought to kill him.
- Mark 7. Then gathered unto him the Pharisees, and
 1. certain of the Scribes, who came from Jerusalem, and seeing some of his disciples eat bread with defiled, that is, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands carefully, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not; and many other things there be, which they hold from tradition, as the washing of cups, of pots, and of brazen vessels, and tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered, and said to them, Well hath Esaias prophesied concerning you, hypocrites, as it is written, This people honoureth me with their lips,

lips, but their heart is far from me. How- Mark.
beit, in vain do they worship me, teaching 7. 7.
for doctrines the ordinances of men. For
laying aside the commandment of God, ye
hold the tradition of men, as the washing of
pots, and cups, and many other such like
things ye do. And he said to them, Well
ye reject the commandment of God, that ye
may keep your own tradition. For God hath
commanded, saying, Honour thy father and ^{Exod. 20.}
thy mother; and whoso curseth father or ^{12. and}
mother, let him die the death. But ye say, ^{21. 17.}
If a man shall say to his father or mother
*Corban, whatsoever advantage thou mayest.

* Corban, signified any sacred offering, whether it consisted of a sacrifice, or a gift in money, &c. It was adopted by the later Jews, as a proverbial form of vow: thus they said, "Corban, whatsoever I shall eat with thee;" which, as is the opinion of Rabbi Juda, and R. Meir, in the Mishna, and of Maimonides, in his comment upon it, rendered it sacrilege for the maker of the vow, and him to whom it was made, to eat together, because, by this form, the thing so to be eaten became a sacrifice. But nothing was instantly consecrated by this vow, as most commentators have imagined, for it could not take place till the two began to eat together. So in the passage before us, if a man said to his parents, "Corban, whatsoever advantage ye shall receive of me." It was sacrilege if he gave afterwards any thing for his parents use; because, by this form, such a gift would then become Corban, an holy offering, due only to God and the priesthood.

The priests, however, seem to have obtained nothing by the vow, unless the maker afterwards infringed it, when, whatsoever he gave his parents, became their due, or they required a present of fifty shekels to discharge a man from the obligation of Corban. See Joseph. Ant. Jud. lib. 4. ch. 4.

Hence our Saviour taxes the Pharisees with nothing but the absurdity of their traditions, which enjoined a strict observance of such rash and unnatural vows. See Mishna **נדרים** **משה** cap. 1. & 2. Maimon. Comment. Selden in Wal. Grot. in Loco, &c.

Mark 7. receive from me ; and suffer him no more to
 13. do ought for his father or his mother, making the word of God of none effect, through your tradition, which ye have delivered ; and many such like things do ye. And when he had called all the people unto him, he said to them, Harken unto me, every one of you, and understand, There is nothing from without of a man, that entering into him, can defile him, but the things which come out of him, those are they that defile the man. If any one hath ears to hear, let him hear.

And when he was entered into a house from the people, his disciples, coming unto
 Mat. him, said, Knowest thou that the Pharisees
 15. 12. were offended after they heard this saying ? But he answered, and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone : they be blind leaders of the blind ; and if the blind lead the blind, both shall fall into a pit. Then answered Peter, and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding ; comprehend ye not, that whatsoever entereth in at the mouth, cannot defile, because it entereth not into the heart, but into the stomach, and is cast out unto the draught, leaving pure all the nourishment. But those things, which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed
 evil

evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, wantonness, the evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man: but to eat with unwashen hands defileth not a man. Mark 7. 21.

From thence Jesus arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid: for a certain woman, whose daughter had an unclean spirit, having heard of him, came and fell at his feet, and she besought him that he would cast forth the demon out of her daughter. Now the woman was a Greek, a Syro-Phœnician by nation; and though she cried unto him, saying, Have mercy on me, O Son of David, he answered her not a word; and his disciples came, and besought him, saying, Send her away, for she crieth after us. But he answered, and said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord, help me. Jesus answering, said to her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it to the dogs. And she answered, and said to him, Yea, Lord, yet the dogs under the table eat of the children's crumbs. Then Jesus answered, and said to her, O woman, great is thy faith: for this saying, go thy way, be it unto thee even as thou desirest; the demon is gone out of Mat. 15. 22.

Mat. 15. of thy daughter. And when she was come
28. unto her house, she found the demon gone out, and her daughter laid upon the bed.

Mark 7. Again, departing from the coasts of Tyre
31. and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there; and great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at the feet of Jesus, and he healed them, insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel. Then they bring to him one that was deaf, and had an impediment in his speech, and they beseech him that he would lay his hand upon him. And he took him aside from the multitude, and put his finger into his ears, and spitting touched his tongue, and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened; and immediately his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no one; but the more he charged them, so much the more strongly they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

In those days, the multitude being very great, and having nothing to eat, Jesus, calling unto him his disciples, saith to them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? They said seven, and a few small fishes. And he commanded the people to sit down on the ground. And taking the seven loaves and the fishes, he gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude, and they did all eat, and were filled; and they took up the remainder of the fragments, seven baskets full. Now they that did eat were four thousand men, besides women and children. Mark 8. 1. Mat. 15. 36.

After he had sent away the multitude, straightway he entered into a ship with his disciples, and came unto the parts of Dalmanutha, in the borders of Magdala. And the Pharisees and Sadducees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in spirit, and saith, When it is evening, ye say, Fair weather, for the sky is red; and in the morning, Foul weather to-day, Mat. 16. 1, 2.

Mat. day, for the sky is red and lowring. Hypo-
 16. 3. crites! ye can discern the face of the sky,
 but the signs of the times ye cannot. A
 wicked and adulterous generation seeketh
 after a sign, and there shall be no sign given
 unto it, except the sign of the prophet
 Jonas.

And he left them, and departed, with his
 disciples, in the ship to the other side. Now
 they had forgotten to take bread; neither
 had they with them in the ship more than
 one loaf. And he charged them, saying,
 Take heed, beware of the leaven of the
 Pharisees and Sadducees, and of the lea-
 ven of Herod. And they reasoned among
 themselves, saying, It is because we have
 no bread. When Jesus knew this, he saith
 Mark 8. to them, Why reason ye among yourselves,
 17. O ye of little faith, because ye took not
 bread? Perceive ye not yet, neither under-
 stand? Have ye your hearts yet hardened?
 Having eyes, see ye not? Having ears, hear
 ye not? And do ye not remember, when I
 brake the five loaves among five thousand,
 how many baskets full of fragments took ye
 up? They say unto him, Twelve. And
 when the seven among four thousand, how
 many baskets full of fragments took ye up?
 They answered, Seven. And he said unto
 them, How is it that ye do not perceive,
 that I spake not to you concerning bread,
 that ye should beware of the leaven of the
 Phari-

Pharisees and Sadducees? Then they under- Mat.
stood that he bade them not beware of the 16. 11.
leaven of bread, but of the doctrine of the
Pharisees and Sadducees.

And he cometh to Bethsaida; and they Mark 8.
bring a blind man unto him, and besought him 22.
to touch him; and taking the blind man by
the hand, he led him out of the town; and
having spit on his eyes, and put his hands
upon him, he asked if he saw any thing.
And he looked up, and said, I see men, as
trees, walking. After that, he put his hands
again on his eyes, and made him look up:
and he was restored, and saw all clearly. And
he sent him away unto his house, saying,
Neither go into the town, nor tell it to any
in the town.

And Jesus went out with his disciples unto
the towns of Cefarea Philippi; and in the
way, he asked them, saying, Whom do men Mat.
say that I, the Son of Man, am? And they 16. 13.
said, Some, John the Baptist; others, Elias;
and others, Jeremias, or one of the prophets.
He saith to them, But whom say ye that I
am? Simon Peter answered, and said, Thou
art the Christ, the Son of the living God.
And Jesus answered, and said unto him,
Blessed art thou Simon Bar-Jona; for flesh
and blood hath not revealed it to thee, but
my Father who is in heaven. And I say
also unto thee, that thou art Peter, and on
this rock I will build my church, and the
gates

Mat. gates of hades * shall not prevail against it.
 16. 18. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples to tell no man that he was Jesus, the Christ. From that time forth Jesus began to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and chief-priests, and scribes, and be put to death, and on the third day rise again. Then Peter took him up, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But he turned, and said to Peter, Get thee behind

* Hades, is by our translators confounded with the gehenna or hell; whereas it only signifies in general the state of the dead; and from the derivation of the word, may imply an obscure region or place of darkness. Here our Saviour is said to have been after his death, not in hell, as the translation expresses it. St. Paul says, "God raised him up, having loosed the pains of death; and he would not leave his soul in hades, neither the flesh of his holy one to see corruption." The ideas of the ancient Jews concerning hades, the state or place of the dead, are not very distinct, and seem borrowed from a striking sensible object their sepulchral vaults, or those vast gloomy caverns, hewn in the rock, all round the sides of which were niches to receive dead bodies. Of this kind some yet remain, said to be those of the ancient kings. Maundrel. See Ezek. 32. 20. Isaiah 14. 9. and Bp. Louth's comments. However, it is reasonable to suppose that under the general term hades, for the state after death were comprehended the gehenna, paradise, &c. as particular districts, separated from each other. Luke 23. 26.

The gates of hades is a poetical expression: thus, Let me not see the gates of hades, signifies, Let me not come to death or destruction. And Homer, Il. 11. *Εχθρος μὲν μοι κείνους ὁμῶς αἰδᾷ πολέησι.*

me,

me, Satan, thou art an offence to me, for Mat.
thou confidereſt not the things of God, but 16. 23.
thoſe that be of men.

And when he had called the people unto Mark 8,
him, with his diſciples, he ſaid to them, If 34.
any man will come after me, let him deny
himſelf, and take up his croſs, and follow
me. For whoſoever will ſave his life ſhall
loſe it; but whoſoever will loſe his life, for
my ſake and the goſpel's, the ſame ſhall ſave
it. For what is a man profited, if he ſhall
gain the whole world, and loſe his own ſoul?
or what ſhall a man give in exchange for
his ſoul? Whoſoever, therefore, ſhall be
aſhamed of me and of my words, in this
adulterous and ſinful generation, of him
alſo ſhall the Son of Man be aſhamed, when
he cometh in the glory of his Father, with
his angels: then he will reward every man
according to his works. Verily, I ſay unto
you, there be ſome ſtanding here, who ſhall
not taſte of death till they ſee the Son of
Man coming in his kingdom.

It came to paſs, about fix or eight days Mat.
after theſe ſayings, Jeſus taketh with him 17. 1.
Peter, and John, and James, and leadeth
them up unto a high mountain, apart by
themſelves, to pray: and as he prayed, he
was tranſfigured before them: and his coun-
tenance did ſhine as the ſun; and his raiment
became white and glistering, exceeding
white as ſnow, ſuch as no fuller upon earth
can whiten. And, behold, there talked
with

Mark 9. with him two men, which were Moses and
4. Elias, who appeared in glory, and spake of
his decease, which he should accomplish at
Luke 9. Jerusalem. Now Peter and they that were
32. with him were heavy with sleep; but, be-
ing awaked, they saw his glory, and the two
men that stood with him. And it came to
Mat. pass, as they departed from him, Peter said
17. 4. unto Jesus, Master, it is good for us to be
here; and let us make three tabernacles, one
for thee, and one for Moses, and one for
Elias: not knowing what he said. While
he yet spake, behold a bright cloud came and
overshadowed them; and lo a voice out of
the cloud, saying, This is my beloved Son,
in whom I am well pleased, hear ye him.
And when the disciples heard it, they fell on
their faces, and were sore afraid. And Jesus
came and touched them, and said, Arise, and
be not afraid; and when they had lifted up
their eyes, they saw no one, save Jesus only,
with themselves. As they came down from
the mountain, he charged them that they
should tell no man what things they had
seen, until the Son of Man were risen again
from the dead. And they kept that saying
within themselves, questioning one with
the other, What the rising from the dead
should mean. And they asked him, saying,
Why say the Scribes that Elias must first
come? He answered, and told them, Elias
verily cometh first, and restoreth all things;
Now, I say unto you, that Elias is already
come,

come, and they knew him not, but have ^{Mark 9.} done unto him whatsoever they listed, as it ^{13.} is written of him. Likewise shall also the Son of Man suffer of them, and be set at nought. Then the disciples understood that he spake unto them concerning John the Baptist.

And it came to pass, on the next day, when ^{Mark 9.} they were come down from the hill, he ^{14.} came to his disciples, and saw a great mul- ^{Luke 9.} titude about them, and the Scribes question- ^{37.} ing with them. And straightway all the ^{Mat.} people, when they beheld him, were greatly ^{17. 14.} amazed, and ran to salute him. Then he asked the Scribes, What question ye with them? And one of the multitude answered, and said, Lord, I have brought unto thee my son, who hath a dumb spirit, Have mercy on him, for he is my only begotten, and behold he is lunatick, and sore vexed, for where- soever the spirit taketh him, it teareth him; and he foameth, and gnasheth his teeth, and pineth away; and it hardly departeth from him, bruising him: and I spake to thy disciples, that they should cast it out, and they have not prevailed. Jesus answered, and said to them, O faithless and perverse generation, ^{Mark 9.} How long shall I be with you? how long ^{20.} shall I suffer you? Bring thy son hither. And when he saw him, straightway the spirit tare and convulsed him; and he fell down and rolled on the ground, foaming. Jesus asked his father, How long is it ago since this came

Mark 9. came unto him? He answered, From a child:
 21. and oft-times it casteth him into the fire,
 and into the waters, to destroy him. But
 if thou art able, have compassion on us, and
 help us. Jesus saith to him, If thou canst
 believe, all things are possible to him that
 believeth. And straightway the father of
 the child cried, and said, with tears, I believe,
 Lord, help thou mine unbelief. When
 Jesus saw that the people came running to-
 gether, he rebuked the unclean spirit, say-
 ing to him, Thou dumb and deaf spirit, I
 charge thee, come out of him, and enter no
 more into him. And after crying, and tear-
 ing him much, the demon came out of him,
 and he was as one dead, insomuch that
 many said, he is dead: but, Jesus, taking
 him by the hand, lifted him up, and he arose,
 and was restored to his father; and all mar-
 velled at the mighty power of God.

And when he was entered into an house,
 the disciples came unto Jesus, in private,
 and said, Why could not we cast it out?
 And Jesus said unto them, Because of your
 unbelief: for verily, I say unto you, If ye
 have faith, as a grain of mustard, ye shall say
 to this mountain, Remove hence to yonder
 place, and it shall be removed; and nothing
 shall be impossible to you: howbeit, this
 kind of them goeth not out but by prayer
 and fasting.

And departing thence, he passed through
 Galilee, and would not that any man should
 know

know it. For he taught his disciples, and Mark 9. said to them, The Son of Man is delivered 31. into the hands of men, and they shall put him to death, and after his death, on the third day, he shall rise again: but they understood not the saying, and were afraid to ask him.

And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves in the way? But they held their peace, for they had disputed among themselves, by the way, who should be the greatest. And he sat down, and called the twelve, and saith to them, If any man desire to be first, the same shall be last of all, and servant of all. And calling unto him a child, he set him in the midst of them; and when he had taken him in his arms, said to them, Verily, I say unto you, except ye be converted, and become as little Mat. children, ye shall not enter into the kingdom 18. 3. of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Teacher, we saw one casting out demons in thy name, and he followeth not us; and we forbad him, because he followeth not us. Jesus said, Forbid him not, for there is no man who shall do a miracle in my name, that

Mark 9. that can lightly speak evil of me. For he
40. that is not against us, is on our part: for
whosoever shall give one of you to drink a
cup of water in my name, because ye belong
to Christ, verily, I say unto you, he shall

Mat. not lose his reward. But whosoever shall
18. 6. offend one of these little ones, that believeth
on me, it were better for him that a mill-
stone were hanged about his neck, and he were
sunk in the depths of the sea.* Wo unto the
world because of offences! † for it must needs
be that offences come: but wo to that man
by whom the offence cometh. Therefore
if thy hand or foot offend thee, cut them off,
and cast them from thee: it is better for thee
to enter into life lame or maimed, than hav-
ing two hands or two feet to be cast into the
everlasting fire. And if thine eye offend thee,
pluck it out, and cast it from thee: it is bet-
ter for thee to enter into life without an eye,
than having two eyes to be cast into the ge-
henna of fire. Take heed that ye despise
not one of these little ones: for I say unto
you, that in heaven, their angels do always
behold the face of my Father who is in
heaven: for the Son of Man came to save
that which is lost. How think ye? If a man

* *καταπονιζειν*, To sink or drown in the sea. This was a punishment for capital offences among the Greeks and Romans, but not amongst the Jews: and seems here to be simply a proverbial expression.

† *σκανδαλα*, i. e. obstacles or hindrances to the progress of the gospel. See Note to page 57.

have an hundred sheep, and one of them be gone astray, doth he not leave the ninety-nine, and go upon the mountains to seek that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than for the ninety and nine which went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and reprove him between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a gentile and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, I say unto you, if two of you shall agree on earth concerning any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came unto him Peter, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, Not, I say unto thee, till
H seven

Mat. 18. 12.

Mat. seven times, but until seventy times seven.

18. 23. Therefore is the kingdom of heaven likened to a certain king, who would take an account with his servants: and when he had begun to reckon, one was brought unto him debtor for ten thousand * talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant, being moved with compassion, loosed him, and forgave him the debt. But that servant, going out, found one of his fellow-servants, who owed to him an hundred † denarii, and he laid hands on him, and took him by the throat, saying, Pay me what thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all: and he would not, but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told all unto their lord. Then his lord, having called him, said unto him, Thou wicked servant, I forgave thee all that debt, because thou desiredst me, shouldest not thou also have had compassion on thy fellow-servant,

* Equal to 3,750,000l.

† 3l. 6s, sterling.

even as I had pity on thee? And his lord was Mat.
wroth, and delivered him to the tormentors 18. 33.
till he should pay all that was due to him.
So likewise shall my heavenly Father do also
to you, if ye, from your heart, forgive not
every one his brother their trespasses.

At the same time, they that received Mat.
tribute-money *, came unto Peter, and said, 17. 24.
Doth not your master pay tribute? He saith,
Yea; and when he was come into the house,
Jesus prevented him, saying, What thinkest
thou, Simon? Of whom do the kings of the
earth take custom or tribute? of their own
children, or of strangers? Peter saith to him,
Of strangers. Jesus saith unto him, Then are
the children free. Notwithstanding, lest we
should offend them, go thou to the sea, and
cast an hook, and take the fish that first
cometh up: and opening its mouth, thou
shalt find a stater; † take that, and give unto
them, for me and thyself.

* The didrachma, a sum equal to one shilling and three pence, being the Roman census, or a poll-tax, exacted from every person above twenty years of age. This was the certain and fixed tribute; and is opposed to τελη, vestigal, customs or imposts on goods exported and imported, which was uncertain and rented by the publicans.

† A stater was four drachmas, or about two shillings and six pence of our money.

C H A P. X.

The Feast of Tabernacles at Jerusalem.

JESUS goes thither, and teaches in the Temple. The Pharisees attempt to seize him. He acquits a Woman taken in Adultery. Cures a blind Man.

John 7.
2. **N**OW the Jews feast of tabernacles was at hand: his brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest: for no man doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world: for neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come, but your time is always ready. The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

Luke 9.
51. But as the days drew near to be fulfilled when he should be taken up, he
Mat. departed from Galilee, and stedfastly set his
19. 1. face

face to go towards Jerusalem.* And he Mat.
sent messengers before his face; and 19. 52.
they went, and entered into a village of
the Samaritans, to make ready for him.
And they did not receive him, because his
face was as though he would go to Jerusalem.
And when his disciples, James and John,
saw this, they said, Lord, wilt thou that
we command fire to come down from heaven
and consume them, even as Elias did. But
he turned and rebuked them, and said, Ye
know not what manner of spirit ye are of:
for the Son of Man is not come to destroy
men's lives, but to save them. And they
went unto another village.

And it came to pass, that as they went, in Luke 9.
the way, a certain man said unto him, Lord, 57.
I will follow thee whithersoever thou goest.
And Jesus said unto him, Foxes have holes,
and birds of the air nests, but the Son of
Man hath not where to lay his head.

And he said unto another, Follow me.
But he said, Lord, suffer me first to go and
bury my father. Jesus said unto him, Let
the dead bury their dead: but go thou and
preach the kingdom of God. And another
also said, Lord, I will follow thee, but let
me first go bid them farewell who are at

* As our Lord's time was not yet full come, he was cautious not to expose himself to all the malevolence of the Jews, by being present during the whole feast. He now, however, takes a final leave of Galilee, in order to employ the short remaining period of his ministry in Judea; and enters Jerusalem privately. Luke inserts this passage here, it being the last journey which he particularly specifies.

Luke 9. home, at my house. And Jesus said unto him,
62. No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

John 7. Then the Jews sought him at the feast,
11. and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay, but he deceiveth the people. Howbeit, no man spake openly of him for fear of the Jews.

Now, after that his brethren were gone up, then went Jesus also up unto the feast, not openly, but, as it were, in secret: and about the midst of the feast, he went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me: if any man would do his will, he shall know of the doctrine, whether it be of God, or I speak from myself. He that speaketh from himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you a law, yet none of you keepeth the law? Why go ye about to kill me? The people answered, and said, Thou hast a demon. Who goeth about to kill thee? Jesus answered, and said to them, I have done one work, and ye all marvel. Moses therefore gave unto you the circumcision, (not that it is of Moses, but of the fathers) and ye, on
the

the sabbath-day, circumcise a man. If a man, John 7.
on the sabbath-day, receive circumcision, that ^{22.}
the law of Moses should not be broken, are
ye angry with me, because I have made an
entire man whole on the sabbath-day?—Judge
not according to the appearance, but judge
the righteous judgment.

Then said some of them of Jerusalem, Is
not this he whom they seek to kill? And be-
hold he speaketh boldly, and they say nothing
unto him. Do the rulers know, indeed, that
this is the very Christ? Howbeit, we know
this man, whence he is; but when the Christ
cometh, no man knoweth whence he is.
Jesus, therefore, cried out, in the temple, as
he taught, saying, Ye both know me, and
ye know whence I am: and I am not come
of myself, but he that sent me is true,
whom ye know not, but I know him, be-
cause I am from him, and he hath sent me.
They sought then to take him, but no man
laid hands upon him, for his hour was not
yet come. And many of the people believed
on him, and said, When the Christ cometh,
will he do more miracles than those which
this man hath done?

The Pharisees heard that the people mur-
mured such things concerning him; and the
Pharisees and the chief priests sent officers
to take him. Then said Jesus unto them,
Yet a little while am I with you, and then
I go unto him that sent me. Ye shall seek
me, and shall not find me: and where I am,

John 7. thither ye cannot come. Then said the Jews
34. among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him; and some of them would have taken him: but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye
also

also deceived? Have any of the rulers, or the John 7.
Pharisees believed on him? But this people ^{48.}
who knoweth not the law are accursed. Nicodemus saith unto them, he that came to Jesus by night, being one of them, Doth our law judge any man before it hear him, and know what he doeth? They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

Jesus went unto the mount of olives: and early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Teacher, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her: and again he stooped down, and wrote on the ground. And they ^{who} ~~which~~ heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto

John 8. unto the last: and Jesus was left alone, and
9. the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered, and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true: I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

Then

Then said Jesus again unto them, I go John 8.
my way, and ye shall seek me, and shall die ²¹.
in your sins: whither I go, ye cannot come.
Then said the Jews, Will he kill himself?
because he saith, Whither I go, ye cannot
come. And he said unto them, Ye are from
beneath, I am from above: ye are of this
world, I am not of this world. I said there-
fore unto you, that ye shall die in your sins:
for if ye believe not that I am, ye shall
die in your sins. Then said they unto him,
Who art thou? And Jesus saith unto them,
Even the same that I said unto you from the
beginning. I have many things to say, and
to judge of you: but he that sent me, is
true; and I speak to the world those things
which I have heard of him. They under-
stood not that he spake to them of the Fa-
ther. Then said Jesus unto them, When ye
have lifted up the Son of Man, then shall ye
know that I am, and that I do nothing of
myself; but as my Father hath taught me,
I speak these things. And he that sent me,
is with me: the Father hath not left me
alone: for I do always those things that
please him.

As he spake these words, many believed on
him. Then said Jesus to those Jews which
believed on him, If ye continue in my
word, then are ye my disciples indeed; and
ye shall know the truth, and the truth shall
make you free. They answered him, We be
Abraham's seed, and were never in bondage
to

John 8. to any man : how sayest thou, Ye shall be
33. made free? Jesus answered them, Verily,
verily, I say unto you, Whosoever committeth sin, is the servant of sin; and the servant abideth not in the house for ever: but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me

me not. Which of you convinceth me of John 8. sin? And if I say the truth, why do ye not ^{46.} believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a demon?

Jesus answered, I have not a demon; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham who is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then

John 8. Then took they up stones to cast at him :
59. but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 9. And as Jesus passed by, he saw a man
1. who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing. The neighbours therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered, and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and washed, and I received sight.

Then

Then said they unto him, Where is he? John 9.
He said, I know not. 12.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they had called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, he is of age,

John 9. age, ask him. Then again called they the
24. man that was blind, and said unto him, Give
God the praise: we know that this man is a
finner. He answered, and said, Whether he
be a finner or no, I know not: one thing I
know, that whereas I was blind, now I see.
Then said they to him again, What did he to
thee? how opened he thine eyes? He an-
swered them, I have told you already, and
ye did not hear: wherefore would ye hear it
again? will ye also be his disciples? Then
they reviled him, and said, Thou art his dis-
ciple; but we are Moses's disciples. We know
that God spake unto Moses: as for this man,
we know not from whence he is. The man
answered, and said unto them, Why, herein
is a marvellous thing, that ye know not from
whence he is, and yet he hath opened mine
eyes. Now we know that God heareth not
finners: but if any man be a worshipper of
God, and doeth his will, him he heareth.
Since the world began was it not heard,
that any man opened the eyes of one that
was born blind. If this man were not of
God, he could do nothing. They answered,
and said unto him, Thou wast altogether born
in sins, and dost thou teach us? And they
cast him out.

Jesus heard that they had cast him out:
and when he had found him, he said unto
him, Dost thou believe on the Son of God?
He answered, and said, Who is he, Lord,
that I might believe on him? And Jesus said
unto

unto him, Thou hast both seen him, and it John 9.
is he that talketh with thee. And he said, 37.

Lord, I believe, and he worshipped him.
And Jesus said, For judgment I am come
into this world, that they who see not,
might see, and that they who see, might
be made blind.

And some of the Pharisees who were
with him heard these words, and said unto
him, Are we blind also? Jesus said unto
them, If ye were blind, ye should have no
sin: but now ye say, we see; therefore your
sin remaineth. Verily, verily, I say unto you,
He that entereth not by the door into the
sheepfold, but climbeth up some other way,
the same is a thief and a robber. But he
that entereth in by the door, is the shepherd
of the sheep. To him the porter openeth;
and the sheep hear his voice: and he calleth
his own sheep by name, and leadeth them
out. And when he putteth forth his own
sheep, he goeth before them, and the sheep
follow him: for they know his voice. And
a stranger will they not follow, but will
flee from him: for they know not the voice
of strangers.

This parable spake Jesus unto them: but
they understood not what things they were
which he spake unto them.

Then said Jesus unto them again, Verily,
verily, I say unto you, I am the door of the
sheep. All that ever came before me are
I thieves

John 10. 9. thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself : I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a demon, and is mad ; why
hear

hear ye him? Others said, These are not the John words of him that hath a demon: Can a demon ^{10.} ^{21.} open the eyes of the blind?

C H A P. XI.

Seventy Disciples sent out to preach. Parable of the good Samaritan. Of Prayer. A dumb Demon cast out. Other Parables. An infirm Woman healed on the Sabbath-day.

* **A**FTER these things, the Lord appointed other seventy also, and sent ^{10.} ^{1.} them two and two before his face into every city and place whither he himself should come. Therefore said he unto them: the harvest truly is great, but the labourers are few; pray ye therefore the lord of the harvest that he would send forth labourers unto his harvest. Go your way, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way; and into whatsoever house ye enter, first say, Peace be to

* I think it more reasonable to insert here the mission of the seventy, than a little time before the feast of tabernacles, when the people, in general, were engaged. The two following chapters therefore contain the transactions of near three months, or the interval betwixt the feast of tabernacles, and that of dedication.

Luke this house. And if the son of peace be there,
 10. 6. your peace shall rest upon it; if not, it shall
 turn to you again: and in that same house
 abide, eating and drinking such things as
 they give; for the labourer is worthy of his
 reward. Go not from house to house. And
 into whatsoever city ye enter, and they receive
 you, eat such things as are set before you;
 and heal the sick that are therein; and say to
 them, The kingdom of God is come nigh
 unto you. But into whatsoever city ye enter,
 and they receive you not, go out into the
 streets of the same, and say, Even the very
 dust of your city, which cleaveth on us, we
 do wipe off against you. Notwithstanding,
 be ye sure, that the kingdom of God is nigh
 unto you. But I say unto you, That it shall
 be more tolerable in that day for Sodom,
 than for that city.

Mat. Then began he to upbraid the cities,
 11. 20. wherein most of his mighty works were
 done, because they repented not. Wo unto
 thee, Chorazin! Wo unto thee, Beth-
 saida! for if the mighty works had been
 done in Tyre and Sidon, which have been
 done in you, they would long ago have re-
 pentened, sitting in sackcloth and ashes. But
 I say unto you, It shall be more tolerable
 for Tyre and Sidon, at the day of judgement,
 than for you. And thou Capernaum, which
 art exalted to heaven, shall be thrust down
 to hades: for if the mighty works which
 have been done in thee had been done in
 Sodom,

Sodom, it would have remained until this Luke day. He that heareth you, heareth me; ^{10.} 16. and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

And the seventy returned again, with joy, saying, Lord, even the demons are subject unto us through thy name. And he said unto them, I beheld Satan, as lightning, fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you: but rather rejoice because your names are written in heaven.

In that hour, Jesus was gladdened in Spirit, Luke and said, I thank thee, O Father, Lord of ^{10.} 21. heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.—Yea, Father, for so it seemed good in thy sight. All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. Come Mat. unto me, all ye that labour, and are heavy ^{11.} 28. laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.

Luke And turning unto his disciples, he said,
10. 23. privately, Blessed are the eyes which see the things that ye see, for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

And behold a certain lawyer stood up, and tempted him, saying, Teacher, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered rightly; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead: and by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. In like manner also a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring
in

in oil and wine, and set him on his own Luke
 beast, and brought him to an inn, and took ^{10.} 34.
 care of him; and on the morrow, when he
 departed, he took out two denarii, and
 gave to the host, and said to him, Take
 care of him, and whatsoever thou expendest
 more, when I come again, I will repay thee.
 Which now of these three thinkest thou was
 neighbour unto him that fell among the
 thieves? And he said, He that shewed mercy
 on him. Then said Jesus unto him, Go, and
 do thou likewise.

And it came to pass, that as he was praying Luke
 in a certain place, when he ceased, one of his ^{11.} 1.
 disciples said unto him, Lord teach us to
 pray, as John also taught his disciples. And
 he said unto them, When ye pray, say, Our
 Father, who art in heaven, hallowed be thy
 name; thy kingdom come; thy will be done,
 as in heaven so in the earth; give us day by
 day our daily * bread; and forgive us our
 sins, for we also forgive every one that is in-
 debted to us; and lead us not into tempta-
 tion, but deliver us from evil.

And he said also to them, Which of you shall
 have a friend, and shall go unto him at mid-
 night, and say to him, Friend, lend me three

* ἄρτος ἐπιβίσιος is not ἄρτος ἐπίσης ἡμέρας or ἐπιοντός χρόνου
 The bread of to-morrow, or of the time to come, for then the
 addition of το καὶ ἡμέραν, would be unnecessary; but ἄρτος
 ἐπι βσίαν, the bread necessary for our subsistence. The
 English expression, daily bread, answers, in some measure,
 to both senses.

Luke 11. 6. loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise, and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Then was brought unto him one possessed with a demon, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw; and all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This man doth not cast out demons but by Beelzebub the prince of the demons. And Jesus knew their thoughts, and said unto them, Every kingdom divided against

against itself, is brought to desolation; and Mat.
every city or house divided against itself, ^{12. 25.}
shall not stand: and if Satan cast out Satan,
he is divided against himself, how then shall
his kingdom stand? And if I by Beelzebub
cast out demons, by whom do your sons cast
them out? Therefore they shall be your
judges. But if I, with the finger of God,* * Or by
cast out demons, then the kingdom of God ^{the Spirit}
is come unto you. When a strong man, ^{of God.}
armed, keepeth his palace, his goods are in
peace, but when a stronger than he shall
come upon him, and overcome him, he tak-
eth from him all his armour wherein he
trusted, and divideth his spoils. He that is
not with me, is against me; and he that
gathereth not with me, scattereth. Where-
fore, I say unto you, All manner of sin and
blasphemy shall be forgiven unto men; but
the blasphemy against the Holy Spirit shall
not be forgiven to men. And whosoever
speaketh a word against the Son of Man, it
shall be forgiven him; but whosoever speak-
eth against the Holy Spirit, it shall not be
forgiven, neither in this world, nor in that to
come. Either make the tree good, and its
fruit good, or make the tree corrupt, and the
fruit corrupt: for the tree is known by its
fruit. O generations of vipers! how can ye,
being evil, speak good things: for out of the
abundance of the heart the mouth speaketh.
But I say unto you, That every idle word
that men shall speak, they shall give ac-
count

Mat. count thereof in the day of judgement: for
 12. 36. by thy words thou shalt be justified, and by
 thy words thou shalt be condemned. Then
 certain of the Scribes and Pharisees answered,
 saying, Teacher, we would see a sign from
 thee. But he answered, and said unto them,
 An evil and adulterous generation seeketh
 after a sign, and there shall no sign be given
 to it, except the sign of Jonah the prophet:
 for as Jonah was three days and three nights
 in the whale's belly, so shall the Son of Man
 be three days and three nights in the heart of
 the earth. The men of Nineveh shall rise up
 in the judgment with this generation, and
 shall condemn it, because they repented at
 the preaching of Jonah, and behold a greater
 than Jonah is here. The queen of the south
 shall rise up in the judgment with this gene-
 ration, and shall condemn it, for she came
 from the uttermost parts of the earth to hear
 the wisdom of Solomon, and behold a greater
 than Solomon is here.

When the unclean spirit is gone out of a
 man, he walketh through dry *places, seek-
 ing rest, and findeth none. Then he saith, I

* *Δια τῶν ἀνύδρων*, Through places without water, or
 waste and desert places, which were said to be the usual
 haunts of demons, goblins, and other spiritual beings of like
 nature. Thus it is said, in describing the desolation of Baby-
 lon, Rev. 18. 2. "Babylon the great is fallen, is fallen, and
 is become the habitation of demons, and the hold of every foul
 spirit, &c. So Isaiah 34. 14. LXX. *καὶ κατοικήσουσι τὰ δαιμόνια*
τοῦ ὀνοκένυδροις, &c. and in Jeremiah, speaking of defola-
 tion, *καὶ κατοικήσουσιν ἰσθμῶα τῆς ἰησῆς*.

will return into mine house from whence I Mat. came out. And when he is come, he findeth 12. 44. it empty, swept, and garnished. Then goeth he, and taketh along with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first. So shall it be also unto this wicked generation.

And it came to pass, as he spake these things, Luke a certain woman of the company lifted up her 11. 27. voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou hast sucked! But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness. Fools! Did not he that made that which is without make that which is within also? But rather give ye alms of such things as ye have: and behold, all things are clean to you. But wo unto you, Pharisees: for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Wo unto you, Pharisees: for ye love the uppermost seats in
the

Luke the synagoge, and greetings in the market-
11. 43. place. Wo unto you, Scribes and Pharisees,
hypocrites, for ye are as graves, which appear not,
and the men that walk over them, are not aware of them.

Then answered one of the lawyers, and saith unto him, Teacher, thus saying, thou dost reproach us also. And he said, Wo unto you also, ye lawyers: for ye load men with burthens grievous to be borne, and ye, yourselves, touch not the burthens with one of your fingers. Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zecharias, who perished between the altar and the temple; verily, I say unto you, It shall be required from this generation. Wo unto you, lawyers, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking
ing

ing to catch something out of his mouth, that they might accuse him.

In the mean time, when there were gathered together an innumerable multitude of people, infomuch that they trod one upon another, he began so teach his disciples first of all.* And one of the company said unto him, Teacher, speak to my brother that he divide the inheritance with me. And he said to him, O man! who made me a judge or divider over you? And unto them he said, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods: and I will say to my soul, Soul thou hast much goods laid up for many years, Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. And he said to his disciples, Seek not ye, therefore, what ye shall eat or what ye shall drink; and be not of doubtful mind: for all these things do the nations of the world seek

Luke
12. 1.

* As in
Mat. 10.

See Mat.

6. 24 to

34.

Luke 12. 30. seek after, and your Father knoweth that ye have need of all these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms; provide yourselves bags which wax not old; a treasure in the heavens that never faileth, where no thief approacheth, neither moth corrupteth: for where your treasure is, there will your heart be also. Let your loins be girded about, and your lamps burning; and be yourselves like unto men waiting for their lord, when he will return from the marriage, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Verily, I say unto you, That he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the householder had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready, for the Son of Man cometh in an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even all? And the Lord replied, Who then is this faithful and

and wise steward, whom the lord shall make Luke ruler over his household, to give them their ^{12. 42.} portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing: of a truth, I say unto you, That he will make him ruler over all that he hath. But if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants and maidens, to eat, and drink, and to be drunken: the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will separate him, and will appoint him his portion with the unfaithful. And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knoweth not, and did commit things worthy of stripes, shall be beaten with few: for unto whomsoever much is given, of him shall be much required. And to whom men have committed much, of him they will ask the more.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Hypocrites! ye can discern the face of the sky and the earth, but how is it that ye do not discern this time? Yea, and why
even

even of yourselves judge ye not what is right.

Luke 13. 1. There were present, at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said to them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay, but except ye repent, ye shall all likewise perish. Or those eighteen on whom the tower in Siloam fell and slew them: think ye that these were sinners above all men that dwelt in Jerusalem? I tell you, Nay, but except ye repent, ye shall all likewise perish.

He spake also this parable, A certain man had a fig-tree planted in his vineyard, and he came and sought fruit on it, and found none. Then said he, to the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he answering, said to him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, (well) and if not, then, after that, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And behold there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her to him, and said, Woman, thou art loosed from thine infirmity.

infirmity. And he laid his hands upon her, Luke
and immediately she was made straight, and 13. 13.
glorified God. But the ruler of the synagogue
answered with indignation, because that
Jesus healed on the sabbath-day, and said unto
the people, There are six days in which men
ought to work: in them, therefore, come
and be healed, and not on the sabbath-day.
The Lord then answered him, and said,
Thou hypocrite! doth not each one of you
on the sabbath loose his ox or his ass from
the stall, and lead him out to watering?
And ought not this woman, being a daugh-
ter of Abraham, whom Satan hath bound, lo,
these eighteen years, be loosed from this
bond on the sabbath-day?

C H A P. XII.

JESUS on his Way to the Feast of Dedica-
tion, passes through many Cities and Vil-
lages, teaching the People in Parables.
Goes by Samaria and Bethany to Jerusalem.

AN D he went through the cities Luke
and villages, teaching, and journey- 13. 22.
ing towards Jerusalem. Then said one
unto him, Lord, are there few that be saved?
He said unto them, Strive to enter in at
the straight gate: for many, I say unto you,
will seek to enter in, and shall not be able.
When once the master of the house is risen
K up,

Luke up, and hath shut to the door, and ye begin
13, 25. to stand without, and to knock at the door,
saying, Lord, Lord, open unto us; and he
shall answer, and say unto you, I know you
not whence ye are: then shall ye begin to
say, We have eaten and drunk in thy presence,
and thou hast taught in our streets. But he
shall say, I tell you, I know you not whence
ye are; depart from me, all ye workers of
iniquity. There shall be weeping and gnash-
ing of teeth, when ye shall see Abraham,
and Isaac, and Jacob, and all the prophets in
the kingdom of God, and you yourselves
thrust out. And they shall come from the
east, and from the west, and from the north,
and from the south, and shall sit down in
the kingdom of God. And behold, there
are last which shall be first, and there are first
which shall be last.

The same day there came certain of the
Pharisees, saying unto him, Get thee out and
depart hence: for Herod will kill thee. And
he said unto them, Go ye, and tell that fox,
Behold, I cast out demons, and I do cures to-
day and to-morrow, and the third day I shall
be perfected. Nevertheless, I must walk to-
day and to-morrow, and the day following:
for it cannot be that a prophet perish out of
Jerusalem. O Jerusalem, Jerusalem, which
killest the prophets, and stonest them that
are sent unto thee: how often would I have
gathered thy children together, as a hen doth
gather her brood under her wings, and ye
would

would not? Behold, your house is left unto Luke
you desolate: and verily I say unto you, ye ^{13. 35.}
shall not see me, until the time come when
ye shall say, Blessed is he that cometh in the
name of the Lord.

And it came to pass, as he went into the Luke
house of one of the chief Pharisees to eat ^{14. 1.}
bread on the sabbath-day, that they watched
him. And behold, there was a certain man
before him who had the dropfy. And Jesus
answering, spake unto the lawyers and Pha-
risees, saying, Is it lawful to heal on the
sabbath-day? And they held their peace.
And he took him and healed him, and let
him go: and answered them, saying, Which
of you shall have an ass or an ox fall into a
pit, and will not straightway pull him out on
the sabbath-day? And they could not answer
him again to these things.

And he put forth a parable to those who
were bidden, when he marked how they
chose out the chief seats; saying unto them,
When thou art bidden of any man to a wed-
ding, sit not down in the highest seat: lest
a more honourable man than thou be bidden
of him; and he that bade thee and him,
come and say to thee, Give this man place;
and thou begin with shame to take the lowest
place. But when thou art bidden, go and
sit down in the lowest place; that when he
that bade thee cometh, he may say unto thee,
Friend, go up higher: then shalt thou have
worship in the presence of them that sit at

Luke meat with thee. For whosoever exalteth
14. 11. himself, shall be abased; and he that humbleth himself, shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring

bring in hither the poor, and the maimed, Luke
and the halt, and the blind. And the servant ^{14. 21.}
said, Lord, it is done as thou hast command-
ed, and yet there is room. And the lord said
unto the servant, Go out into the highways
and hedges, and compel them to come in,
that my house may be filled. For I say unto
you, that none of those men which were
bidden shall taste of my supper.

And there went great multitudes with him:
and he turned, and said unto them, If any
man come to me, and hate not his father,
and mother, and wife, and children, and
brethren, and sisters, yea, and his own life
also, he cannot be my disciple. And whoso-
ever doth not bear his cross, and come after
me, cannot be my disciple. For which of
you intending to build a tower, sitteth not
down first, and counteth the cost, whether
he have sufficient to finish it? Lest haply after
he hath laid the foundation, and is not able
to finish it, all that behold it, begin to
mock him, Saying, This man began to build,
and was not able to finish. Or what king
going to make war against another king,
sitteth not down first, and consulteth whether
he be able with ten thousand to meet him that
cometh against him with twenty thousand?
Or else, while the other is yet a great way off,
he sendeth an ambassage, and desireth condi-
tions of peace. So likewise, whosoever he
be of you that forsaketh not all that he hath,
he cannot be my disciple. Salt is good:

Luke but if the salt have lost its savour, where-
 14. 34. with shall it be seasoned? It is neither fit
 for the land, nor yet for the dunghill; but
 men cast it out. He that hath ears to hear,
 let him hear.

Luke Then drew near unto him all the publicans
 15. 1. and sinners for to hear him. And the Pha-
 risees and Scribes murmured, saying, This
 man receiveth sinners, and eateth with them.
 And he spake this parable unto them, saying,
 What woman having ten pieces of silver, if
 she lose one piece, doth not light a candle,
 and sweep the house, and seek diligently till
 she find it? And when she hath found it, she
 calleth her friends and her neighbours toge-
 ther, saying, Rejoice with me, for I have
 found the piece which I had lost. Likewise,
 I say unto you, There is joy in the presence
 of the angels of God over one sinner that
 repenteth.

And he said, A certain man had two sons;
 and the younger of them said to his father,
 Father, give me the portion of goods that
 falleth to me. And he divided unto them his
 living. And not many days after, the
 younger son gathered all together, and took
 his journey into a far country, and there
 wasted his substance with riotous living.
 And when he had spent all, there arose a
 mighty famine in that land; and he began
 to be in want. And he went and joined
 himself to a citizen of that country; and
 he sent him into his fields to feed swine. And
 he

he would fain have filled his belly with the Luke
 husks* that the swine did eat: and no man 15. 16.
 gave unto him. And when he came to him-
 self, he said, How many hired servants of
 my father's have bread enough, and to spare,
 and I perish with hunger! I will arise and go
 to my father, and will say unto him, Father,
 I have sinned against heaven, and before thee,
 and am no more worthy to be called thy son:
 make me as one of thy hired servants. And
 he arose, and came to his father. But when
 he was yet a great way off, his father saw him,
 and had compassion, and ran and fell on his
 neck, and kissed him. And the son said unto
 him, Father, I have sinned against heaven,
 and in thy sight, and am no more worthy to
 be called thy son. But the father said to his
 servants, Bring forth the best robe, and put it
 on him, and put a ring on his hand, and
 shoes on his feet. And bring hither the
 fatted calf, and kill it; and let us eat and
 be merry: for this my son was dead, and
 is alive again; he was lost, and is found.
 And they began to be merry. Now his elder
 son was in the field: and as he came and
 drew nigh to the house, he heard musick
 and dancing. And he called one of the ser-
 vants, and asked what these things meant.

* *Κεραία*, the pods of the sweet-bean or carob-tree (*Cera-
 tonia filiqua*, Lin.) which were used for food by the poorer sort
 of people, and the refuse given to the hogs. The Germans call
 this plant Joan's Brot, from an opinion entertained by some,
 without much foundation, that it supplied John the Baptist
 with food in the wilderness.

Luke And he said unto him, Thy brother is come;
 15. 27. and thy father hath killed the fatted calf,
 because he hath received him safe and sound.
 And he was angry, and would not go in:
 therefore came his father out, and intreated
 him. - And he answering said to his father,
 Lo, these many years do I serve thee, neither
 transgressed I at any time thy commandment,
 and yet thou never gavest me a kid, that I
 might make merry with my friends: but as
 soon as this thy son was come, who hath
 devoured thy living with harlots, thou hast
 killed for him the fatted calf. And he said
 unto him, Son, thou art ever with me, and all
 that I have is thine. It was meet that we
 should make merry, and be glad: for this
 thy brother was dead, and is alive again; and
 was lost, and is found.

Luke And he said also unto his disciples, There
 16. 1. was a certain rich man who had a steward;
 and the same was accused unto him, that he
 had wasted his goods. And he called him,
 and said unto him, How is it that I hear this
 of thee? Give an account of thy stewardship:
 for thou mayest be no longer steward. Then
 the steward said within himself, What shall
 I do? for my lord taketh away from me the
 stewardship: I cannot dig, to beg I am
 ashamed. I am resolved what to do, that
 when I am put out of the stewardship, they
 may receive me into their houses. So he
 called every one of his lords debtors unto him,
 and said unto the first, How much owest thou
 unto

unto my lord? And he said, An hundred Luke
measures of oil. And he said unto him, 16. 6.
Take thy bill, and sit down quickly, and
write fifty. Then said he to another, And
how much owest thou? And he said, An
hundred measures of wheat. And he said
unto him, Take thy bill, and write four-
score. And the lord commended the unjust
steward, because he had done wisely: for the
children of this world are in their generation
wiser than the children of light. And I say
unto you, Make to yourselves friends by the
mammon of *unrighteousness; that when ye
fail they may receive you into everlasting
habitations. He that is faithful in that
which is least, is faithful also in much: and
he that is unjust in the least, is unjust also in
much. If therefore ye have not been faith-
ful in the unrighteous mammon, who will
commit to your trust the true riches? And
if ye have not been faithful in that which is
another man's, who shall give you that which
is your own? No servant can serve two
masters: for either he will hate the one,
and love the other; or else he will hold to
the one, and despise the other. Ye cannot
serve God and mammon.

And the Pharisees also who were covetous,
heard all these things: and they derided him.

* The sense is, By a proper use and distribution of the
riches ye possess in this world, endeavour to obtain the favour
and approbation of God, that hereafter ye may be received
into the mansions of everlasting happiness.

Luke And he said unto them, Ye are they who
 16. 15. justify yourselves before men; but God
 knoweth your hearts: for that which is
 highly esteemed among men is abomina-
 tion in the sight of God.

There was a certain rich man, who was clothed in purple and fine * linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: and the rich

* Byssus, silk; this is said to be a species of linum or flax, by the Jewish commentators, and by Pliny, who tells us, that the chief of all linums, is the linum byssinum, growing near Elis, which was in great esteem among the ladies, and sold at an extravagant price.

Perhaps the plant was not really a linum, but only had a general resemblance, or is so called, because the produce was collected and wrought in the same manner as flax; for Pausanias makes a distinction betwixt them, Eliac. 1. "The soil of Elis is proper for producing fruits, &c. and especially the byssus. They sow there hemp, flax, and byssus: this byssus in fineness is not inferior to that of the Hebrews, but not like it, yellow." And it may be further observed, that other vegetable productions are called Byssus, besides this prepared from linum byssinum; Philostratus says of the Indian byssus, that it is got from a tree resembling the poplar in size, and the willow in its leaf. In vit. Appol. 2. 20. This may be the Bombax. gen. 580. of Lin. from the fruit of which is obtained a silken down surrounding the seeds. Some think the byssus is the xylum or cotton-tree of Egypt, but Pliny again distinguishes the linum byssinum from the xylinum.

The byssus was only worn by the priests or people of the first consequence; and was looked on as a regal dress, when died purple.

man also died, and was buried. And in hades Luke he lift up his eyes, being in torments, and 16. 23. seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

And the apostles said unto the Lord, In- Luke crease our faith. And the Lord said, If ye 17. 5. had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea;

Luke 17. 7. sea; and it should obey you. But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through between Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face, at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.

stranger, And he said unto him, Arise, go Luke
thy way; thy faith hath made the whole. 17. 19.

And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here, or, see there: go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed. In that day, he who shall be upon the house-top, and his stuff in the house, let him
not

Luke not come down to take it away: and he that
 17. 31. is in the field, let him likewise not return
 back. Remember Lot's wife. Whosoever
 shall seek to save his life, shall lose it: and
 whosoever shall lose his life, shall preserve
 it. I tell you, in that night there shall be
 two men in one bed; the one shall be taken,
 and the other shall be left. Two women
 shall be grinding together; the one shall be
 taken, and the other left. Two men shall be
 in the field; the one shall be taken, and the
 other left. And they answered, and said unto
 him, Where, Lord? And he said unto them,
 Wheresoever the body is, thither will the
 eagles be gathered together.

Luke And he spake a parable unto them, to this
 18. 1. end, that men ought always to pray, and
 not to faint; saying, There was in a city a
 judge, who feared not God, neither re-
 garded man. And there was a widow in
 that city, and she came unto him, saying,
 Avenge me of mine adversary. And he would
 not for a while: but afterwards he said within
 himself, Though I fear not God, nor regard
 man; yet because this widow troubleth me,
 I will avenge her, lest by her continual
 coming she weary me. And the Lord said,
 Hear what the unjust judge saith. And shall
 not God avenge his own elect, who cry
 day and night unto him, though he bear
 long with them? I tell you, that he will
 avenge them speedily. Nevertheless, when
 the Son of Man cometh, shall he find faith
 on the earth?

And

And he spake this parable unto cer- Luke
tain that trusted in themselves, that they ^{18.} 9.
were righteous, and despised others: Two
men went up into the temple to pray; the
one a Pharisee, and the other a Publican.
The Pharisee stood and prayed thus with
himself, God, I thank thee, that I am not
as other men are, extortioners, unjust, adul-
terers, or even as this publican:—I fast twice
in the week, I give tithes of all that I possess.
And the publican standing afar off, would
not lift up so much as his eyes unto heaven,
but smote upon his breast, saying, God be
merciful to me a sinner. I tell you, this man
went down to his house justified rather than
the other: for every one that exalteth him-
self, shall be abased; and he that humbleth
himself, shall be exalted.

Now it came to pass, as they went, that Luke
he entered into a certain village: and a cer- ^{10.} 38.
tain woman named Martha, received him into
her house. And she had a sister called Mary,
who also sat at Jesus feet, and heard his
word. But Martha was cumbered about much
serving, and came to him, and said, Lord, dost
thou not care that my sister hath left me to
serve alone? bid her therefore that she help
me. And Jesus answered, and said unto her,
Martha, Martha, thou art careful, and trou-
bled about many things: but one thing is
needful; and Mary hath chosen that good
part, which shall not be taken away from her.

And

John 10. 22. And it was at Jerufalem the feaft of the *dedication, and it was winter. And Jefus walked in the temple in Solomon's porch. Then came the Jews round about him, and faid unto him, How long doft thou make us to doubt? If thou be the Chrift, tell us plainly. Jefus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witnefs of me. But ye believe not; becaufe ye are not of my fheep, as I faid unto you. My fheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they fhall never perifh, neither fhall any pluck them out of my hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up ftones again to ftone him. Jefus answered them, Many good works have I fhewn you from my Father; for which of thofe works do ye ftone me? The Jews answered him, faying, for a good work we ftone thee not; but for blafphemy, and becaufe that thou, being a man, makeft thyfelf God. Jefus answered them, Is it not written in your law, I faid, "Ye are gods?" If he called them gods,

Pfalm 82.
6.

* Encænïa. This feftival is faid to be either in commemoration of the dedication of the temple by Solomon. 1 Kings 8. 2. or of its purification by Judas Maccabeus after Antiochus Epiphanes had profaned it. The firft was at the end of September, very foon after the feaft of tabernacles. The latter in December.

unto

unto whom the word of God came, and the John scripture cannot be broken: say ye of him, ^{10. 35.} whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him. Therefore they fought again to take him: but he escaped out of their hand.

C H A P. XIII.

JESUS teaches at Bethabara, beyond Jordan.
Raïses Lazarus from the Dead. Retires into the Wilderuess of Ephraim.

AND he departed again to the borders John of Judea, beyond Jordan, unto the ^{10. 40.} place where John was at first baptizing, and ^{Mark} he abode there. And many resorted unto ^{10. 1.} him, and said, John indeed did no miracle: ^{Mat.} but all things that John spake of this man ^{19. 1.} were true. And Jesus, as he was wont, again taught and healed them; and many there believed on him.

The Pharisees also came unto him, and asked him, Is it lawful for a man to put away his wife for every cause? tempting him. He answered, and said to them, Have ye not

L read,

Mat. read, that he who made them at the begin-
 19. 4. ning, made them male and female; and said,
 Genes. 2. “For this cause shall a man leave father and
 24. mother, and shall cleave to his wife, and they
 twain shall be one flesh:” wherefore they are
 no longer twain, but one flesh. What there-
 fore God hath joined together, let no man
 put asunder. They say to him, Why then did
 Moses command to give a writing of divorce-
 ment, and to put her away? He saith to
 them, Moses, because of the hardness of
 your heart, suffered you to put away your
 wives: but from the beginning it was not
 so; and I say unto you, Whosoever shall put
 away his wife, except for fornication, and
 shall marry another, committeth adultery;
 and who so marrieth her that is put away
 doth commit adultery. His disciples say to
 him, If the case of a man be so with his wife,
 it is not good to marry. But he said unto
 them, All men cannot receive this saying,
 save they to whom it is given. For there
 are eunuchs, who were so born from their
 mother’s womb; and there are eunuchs, who
 were made eunuchs by men; and there be
 eunuchs, who have made themselves eunuchs
 for the kingdom of ~~the~~ heaven’s sake. He
 that is able to receive it, let him receive it.

Luke Then were brought unto him little chil-
 18. 15. dren, that he should put his hands upon them,
 and pray for them; and the disciples rebuked
 those that brought them: but when Jesus
 saw

saw it, he was much displeased, and said, Mark
Suffer the little children to come unto me, ^{10.} 14.
and forbid them not, for of such is the
kingdom of God. Verily, I say unto you,
whosoever shall not receive the kingdom of
God as a little child, he shall not enter
therein. And he took them up in his arms,
put his hands upon them, and blessed them.

And when he was gone forth into the way,
there came one running, and kneeled to him,
and asked him, Good Teacher, what good
thing shall I do that I may inherit eternal
life? And Jesus said to him, Why callest
thou me good? there is none good, but God
alone: but if thou wilt enter into life, keep
the commandments. He saith unto him,
Which? Jesus said, Thou shalt not commit
adultery, thou shalt not kill, thou shalt not
steal, thou shalt not bear false witness, de-
fraud not, honour thy father and thy mother,
and thou shalt love thy neighbour as thyself.
The young man saith to him, All these things
have I kept from my youth. What lack I yet?
Jesus, beholding him, loved him, and said
to him, One thing thou lackest: if thou
wilt be perfect, go, sell whatsoever thou hast,
and give to the poor, and thou shalt have
treasure in heaven; then come, take up thy
cross, and follow me. But when the young
man heard, he was grieved at that saying,
and went away sorrowful, for he had great
possessions.

Mark And Jesus looked round about, and said
 10. 23. to his disciples, How hardly shall they that
 have riches enter into the kingdom of God?
 And the disciples were astonished at his
 words. But Jesus answereth again, and saith
 unto them, Children, how hard is it for
 them that trust in riches to enter into the
 kingdom of God? It is easier for a camel to
 pass through the eye of a needle than for a
 rich man to enter into the kingdom of God.
 And they were astonished out of measure,
 saying among themselves, Who then can be
 saved? Jesus, looking upon them, saith, With
 men it is impossible, but not with God;
 for with God all things are possible. Then
 Peter began to say unto him, Lo, we have
 left all, and have followed thee; what shall
 we have therefore? And Jesus said unto them,
 Verily, I say unto you, That ye who have
 followed me, in the regeneration when the
 Son of Man shall sit on his own throne of glory,
 ye shall also sit upon twelve thrones, judging
 the twelve tribes of Israel. And every one
 that hath forsaken house, or brethren, or
 sisters, or father, or mother, or wife, or
 children, or lands, for the sake of me and
 the gospel, shall receive an hundred fold,
 now, in this time, houses, and brethren, and
 sisters, and mothers, and children, and lands,
 after persecution, and in the ages to come,
 life eternal. But many that are first shall be
 last, and the last shall be first.

For

For the kingdom of heaven is like to a Mat.
householder, who went out early in the morn- 20. 1.
ing to hire labourers into his vineyard, and
having agreed with the workmen for a *de- * Eight
narius a day, he sent them into his vineyard. pence.
And he went out about the third hour, and
saw others standing idle in the market-place,
and said unto them, Go ye also into the vine-
yard, and whatsoever is right I will give to
you; and they went their way. Again, he
went out about the sixth and ninth hour, and
did in like manner. And about the eleventh
hour he went out, and found others standing
idle, and said unto them, Why stand ye here
all the day idle? They say to him, Because
no man hath hired us. He said to them,
Go ye also into the vineyard, and whatsoever
is right, that shall ye receive. So when even
was come, the lord of the vineyard said
to his steward, Call the labourers, and give
them their hire, beginning from the last unto
the first. And when they came that were
hired about the eleventh hour, they received
every man a denarius. But when the first
came, they supposed that they should receive
more, and they likewise received every man
a denarius. And when they had received it,
they murmured against the householder, say-
ing, These last have wrought but one hour,
and thou hast made them equal unto us, who
have borne the burden and heat of the day.
But he answered one of them, and said,
Friend, I do thee no wrong: Didst thou not

Mat. agree with me for a denarius? take what is
 20. 13. thine, and go thy way; I will give this last
 even as unto thee. Is it not lawful for me
 to do what I will with mine own? or is
 thine eye evil, because I am good? So the last
 shall be first, and the first last; for many are
 called, but few chosen.

John Now a certain man was sick, named Laza-
 11. 1. rus, of Bethany, the town of Mary and her
 sister Martha. (It was that Mary who an-
 ointed the Lord with ointment, and wiped
 his feet with her hair, whose brother Laza-
 rus was sick). Therefore his sisters sent unto
 him, saying, Lord, behold, he whom thou
 lovest, is sick. When Jesus heard that, he
 said, This sickness is not unto death, but for
 the glory of God, that the Son of God might
 be glorified thereby. Now Jesus loved Martha,
 and her sister, and Lazarus. When he had
 heard therefore that he was sick, he abode
 two days still in the same place where he was.
 Then after that saith he to his disciples, Let
 us go into Judea again. His disciples say
 unto him, Master, the Jews of late sought to
 stone thee; and goest thou thither again?
 Jesus answered, Are there not twelve hours
 in the day? If any man walk in the day, he
 stumbleth not, because he seeth the light of
 this world. But if a man walk in the night,
 he stumbleth, because there is no light in
 him.

These things said he: and after that,
 he saith unto them, Our friend Lazarus
 sleep-

sleepeth; but I go, that I may awake him John out of sleep. Then said his disciples, Lord, ^{11.} ^{11.} if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there, to the intent that ye may believe; nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lien in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him,

John Yea, Lord, I believe that thou art the Christ,
 11. 27. the Son of God, who should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Teacher is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then that were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping, who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept.—Then said the Jews, Behold, how he loved him! And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him,
 Lord,

Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, ^{11. 39.} Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I knew that thou hearest me always: but because of the people who stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews that came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish
not.

John not. And this spake he not of himself: but
 11. 51. being high priest that year, he prophesied
 that Jesus should die for that nation: and not
 for that nation only, but that also he should
 gather together in one the children of God
 that were scattered abroad. Then from that
 day forth, they took counsel together for to
 put him to death.

Jesus therefore walked no more openly
 among the Jews; but went thence unto a
 country near to the wilderness, into a city
 called Ephraim, and there continued with
 his disciples,

C H A P. XIV.

JESUS in the Way to Jerusalem foretels
 his Death, and teaches the Disciples not
 to have ambitious Views. A blind Man
 restored to Sight near Jericho. Z A C-
 CHEUS called. JESUS comes to Be-
 thany. Makes a triumphal Entry into Je-
 rusalem, and teaches in the Temple.

Mark **N**OW the Jews passover was nigh at hand;
 10. 32. and they were in the way going up to
 Luke Jerusalem, and Jesus went before them; and
 18. 31. they were amazed, and as they followed,
 they were afraid. Then again he took aside
 the twelve, and began to tell them what
 things should happen unto him, saying,
 Behold we go up to Jerusalem, and all things
 that

that are written by the prophets concerning Luke
the Son of Man shall be accomplished, for ^{18.} 31.
he shall be betrayed unto the chief priests and
scribes; and they shall condemn him to
death, and shall deliver him to the Gentiles
to mock, and to scourge, and to crucify him:
and the third day he shall rise again. And
they understood none of these things: and
this saying was hid from them, neither knew
they the things which were spoken.

Then came unto him the mother of Zebe- Mat.
dee's children, worshipping him, and de- ^{20.} 20.
siring a certain thing of him. And he said Mark
unto her, What wilt thou? She saith unto ^{10.} 35.
him, Grant that these, my two sons, may
sit, one on thy right hand, and the other on
thy left in thy kingdom. But Jesus answer-
ed, and said, Ye know not what ye ask: are
ye able to drink of the cup which I shall
drink of, and to be baptized with the bap-
tism that I am baptized with? They say unto
him, We are able. And Jesus said unto
them, Ye shall indeed drink of the cup that
I drink, and with the baptism that I am
baptized withal shall ye be baptized: but to
sit on my right hand and on my left is not
mine to give, but it shall be given to them
for whom it is prepared of my Father. And
when the ten heard it they began to be
moved with indignation against the two
brethren. But Jesus called them unto him,
and said, Ye know that the princes of the
Gentiles exercise dominion over them, and
they

Mat. they that are great exercise authority upon
 20. 25. them: but it shall not be so among you:
 but whosoever will be great among you, let
 him be your minister; and whosoever will
 be chiefest among you, let him be servant of
 all. Even as the Son of Man came not to
 be ministered unto, but to minister, and to
 give his life a ransom for many.

Mark And they came to Jericho: and as he
 10. 46. went out of Jericho with his disciples, and
 a great number of people; blind Bartimeus,
 Luke the son of Timeus, sat by the highway, beg-
 18. 35. ging, and hearing the multitude pass by, he
 asked what it meant: and they told him,
 that Jesus of Nazareth passeth by. And he
 cried, saying, Jesus, thou Son of David,
 have mercy on me. And they who went
 before, rebuked him, that he should hold
 his peace: but he cried so much the more,
 Son of David, have mercy on me. And
 Jesus stood still, and commanded him to be
 called: and they called the blind man, say-
 ing unto him, Be of good comfort, arise,
 he calleth thee; and he, casting away his
 garment, arose, and came to Jesus. And
 Jesus answered, and said unto him, What
 wilt thou that I should do unto thee? The
 blind man said unto him, Lord, that I might
 receive my sight. And Jesus, being moved
 with compassion, touched his eyes, and said
 unto him, Go thy way, thy faith hath made
 the whole. And immediately he received
 his sight, and followed him, glorifying God.
 And

And all the people, when they saw it, gave praise unto God.

And behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham. For the Son of Man is come to seek and to save that which was lost. And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants,
and

Luke and delivered them ten pounds, and said
 19. 13. unto them, Occupy till I come. But his
 citizens hated him, and sent a message after
 him, saying, We will not have this man to
 reign over us. And it came to pass that
 when he was returned, having received the
 kingdom, then he commanded these servants
 to be called unto him, to whom he had given
 the money, that he might know how much
 every man had gained by trading. Then
 came the first, saying, Lord, thy pound hath
 gained ten pounds. And he said unto him,
 Well, thou good servant: because thou hast
 been faithful in a very little, have thou au-
 thority over ten cities. And the second came,
 saying, Lord, thy pound hath gained five
 pounds. And he said likewise to him, Be
 thou also over five cities. And another came,
 saying, Lord, behold, here is thy pound
 which I have kept laid up in a napkin: for
 I feared thee, because thou art an austere man:
 thou takest up that thou layest not down, and
 reapest that thou didst not sow. And he
 said unto him, Out of thine own mouth
 will I judge thee, thou wicked servant. Thou
 knewest that I was an austere man, taking up
 that I laid not down, and reaping that I did
 not sow: wherefore then gavest not thou my
 money into the bank, that at my coming I
 might have received mine own with usury?
 And he said unto them that stood by, Take
 from him the pound, and give it to him that
 hath ten pounds. (And they said unto him,
 Lord,

Lord, he hath ten pounds). For I say unto Luke you, That unto every one who hath, shall 19. 26. be given: and from him that hath not, even that he hath shall be taken away from him. But those mine enemies who would not that I should reign over them, bring hither, and slay them before me.

Now many of the people were gone out of John the country up to Jerusalem, before the 11. 56. passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? And both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. Jesus, however, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. Much people of the John Jews therefore knew that he was there: and 12. 9. they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because, that by reason of him, many of the Jews went away, and believed on Jesus.

On the next day, when they came nigh to Mark Jerusalem, unto Bethphage and Bethany, at 11. 1. the Mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over-against you, and as soon

Mark soon as ye be entered into it, ye shall find a
 11. 2. colt tied, whereon never man sat; loose him,
 and bring him. And if any man say unto you,
 Why do ye this? Say ye, That the Lord hath
 need of him; and straightway he will send him
 hither. And they went their way, and found
 the colt tied by the door without, in a place
 where two ways met; and they loose him.
 And certain of them that stood there, said
 unto them, What do ye, loosing the colt?
 And they said unto them even as Jesus had
 commanded: and they let them go. And
 they brought the colt to Jesus, and cast their
 garments on him; and he sat upon him. All
 Mat. this was done, that it might be fulfilled which
 21. 4. was spoken by the prophet, saying, "Tell ye
 Zech. 9 the daughter of Sion, behold thy King com-
 . eth unto thee, meek, and sitting upon an
 John afs, and a colt, the foal of an afs." These
 12. 16. things understood not his disciples at the
 first: but when Jesus was glorified, then re-
 membered they that these things were written
 of him, and that they had done these things
 unto him.

Luke And much people that were come to the
 19. 37. feast, when they heard that Jesus was com-
 ing to Jerusalem, went forth to meet him,
 Mat. and spread their garments in the way as he
 21. 8. went; others cut down branches from the
 trees, and strewed them in the way. And
 when he was come nigh, even now at the
 descent of the Mount of Olives, the whole
 multitude of the disciples began to rejoice,
 and

and praise God, with a loud voice, for all Luke
the mighty works that they had seen, saying, 19. 37.
Hosanna to the Son of David, Blessed be the
King that cometh in the name of the Lord!
Blessed be the kingdom of our father David
that cometh in the name of the Lord! Peace
in heaven, and glory in the highest! And
some of the Pharisees from among the mul-
titude said unto him, Teacher, rebuke thy
disciples. And he answered and said unto
them, I tell you, that if these should hold
their peace, the stones would immediately
cry out. The people also that was with John
him when he called Lazarus out of his grave, 12. 17.
and raised him from the dead, bare record:
and for this cause the people met him, be-
cause they heard that he had done this miracle.
The Pharisees therefore said among them-
selves, Perceive ye how ye prevail nothing?
Behold, the world is gone after him.

And when he was come near, he beheld the Luke
city, and wept over it, saying, If thou hadst 19. 41.
known, even thou, at least, in this thy day,
the things which belong to thy peace—but
now they are hid from thine eyes. For the
days shall come upon thee, that thine ene-
mies shall cast a trench about thee, and com-
pass thee round, and keep thee in on every
side, and shall lay thee even with the ground,
and thy children within thee; and they shall
not leave in thee one stone upon another; be-
cause thou knewest not the time of thy visi-
tation.

Mat. And when he was come into Jerufalem,
 21. 10. all the city was moved, faying, Who is this?
 And the multitude faid, This is Jefus the
 prophet, of Nazareth of Galilee.

Mark And Jefus entered into the temple: and
 11. 11. when he had looked round about upon all
 things, and now the even-tide was come,
 he went into Bethany with the twelve. And
 on the morrow, when they were come from
 Bethany, he was an hungred, and feeing a
 fig-tree afar off having leaves, he came, if
 haply he might find any thing thereon: and
 when he came to it, he found nothing but
 leaves: for the time of figs was not yet.
 And Jefus answered and faid unto it, Let no
 man eat fruit of thee hereafter for ever.
 And his difciples heard it.

And they came to Jerufalem: and Jefus went
 into the temple, and began to caft out them
 that fold and bought in the temple, and over-
 threw the tables of the money-changers,
 and the feats of them that fold doves; and
 would not fuffer that any man fhould carry
 any vefsel through the temple. And he taught,
 faying unto them, Is it not written, my houfe
 fhall be called of all nations, the houfe of
 prayer? But ye have made it a den of thieves.

Mat. And when the chief priefts and Scribes faw
 21. 15. the wonderful things that he did, and the
 children crying in the temple, and faying,
 Hofanna to the Son of David, they were
 fore difpleafed, and faid unto him, Heareft
 thou what thefe fay? And Jefus faith unto
 them,

them, Yea, have ye never read, “ Out of the ^{Pfal. 8. 2.} mouth of babes and sucklings thou hast perfected praise ?”

And when even was come, he went out of Mark the city. And in the morning, as they passed ^{11. 19.} by, they saw the fig-tree dried up from the roots: and Peter, calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God; for verily I say unto you, Ye shall not only do as is done to the fig-tree, but whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And they come again to Jerusalem: and as he taught in the temple, and preached the glad tidings, there come to him the chief Priests, and the Scribes, and the Elders, and say unto him, By what authority doest thou these things? And Jesus answered and said unto them, I will also ask of you one question; and answer me, and I will tell you by what authority I do these things; the baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did ye not believe

Mark him? But if we shall say of men, all the
 11. 32. people will stone us: for they are persuaded
 that John was a prophet indeed. And they
 Luke answered, That they could not tell whence it
 20. 7. was. And Jesus said unto them, Neither
 tell I you by what authority I do these things.

Mat. Then began he to speak unto them in pa-
 21. 28. rables. A certain man had two sons, and he
 came to the first, and said, Son, go work to-
 day in my vineyard. He answered and said,
 I will not: but afterwards he repented, and
 went. And he came to the second, and said
 likewise. And he answered and said, I go,
 Sir, and went not. Whether of them twain
 did the will of his father? They say unto
 him, The first. Jesus saith unto them, Verily
 I say unto you, That the publicans and the
 harlots go into the kingdom of God before
 you. For John came unto you in the way
 of righteousness, and ye believed him not:
 but the publicans and the harlots believed
 him: and ye, when ye had seen it, repented
 not afterward, that ye might believe him.

Hear another parable: There was a certain
 householder, who planted a vineyard, and
 hedged it round about, and digged a wine-
 press in it, and built a tower, and let it out
 to husbandmen, and went into a far country:
 and when the time of the fruit drew near, he
 sent his servant to the husbandmen that he
 might receive the fruits of the vineyard. And
 they caught him, and beat him, and sent him
 away empty. And again he sent unto them
 another

another servant; and at him they cast stones, Mark
and wounded him in the head, and sent him ^{12. 4.}
away shamefully handled. And again he sent
a third; and him they killed, and cast out;
as also many others; beating some, and kill-
ing some. Then said the lord of the vine- ^{Luke}
yard, What shall I do? I will send my be- ^{20. 13.}
loved son last unto them, it may be they
will reverence him, when they see him. And
when the husbandmen saw him, they reason-
ed among themselves, saying, This is the
heir: come, let us kill him, that the inhe-
ritance may be ours. And they took him,
and cast him out of the vineyard, and killed
him. When the lord therefore of the vine- ^{Mat.}
yard cometh, what will he do unto those ^{21. 40.}
husbandmen? He will miserably destroy those
wicked men, and will let out his vineyard
unto other husbandmen, who shall render
him the fruits in their seasons. And when
they heard it, they said, God forbid! And he
beheld them, and said, Did ye never read in
the scriptures, "The stone which the builders ^{Psal. 118.}
rejected, the same is become the head of the ^{22.}
corner?" This is the Lord's doing, and it is
marvellous in our eyes. Therefore, I say unto
you, The kingdom of God shall be taken
from you, and given to a nation bringing
forth the fruits thereof. And whosoever
shall fall on this stone shall be broken: but
on whomsoever it shall fall it will grind him
to powder. And when the chief Priests and
Pharisees had heard his parables, they per-

Mat. ceived that he spake of them. But when
 21. 46. they sought to lay hands on him, they feared
 the multitude, because they took him for a
 prophet.

Mat. And Jesus answered and spake unto them
 22. 1. again by parables, and said, The kingdom of
 heaven is like unto a certain king, who
 made a marriage for his son, and sent forth
 his servants to call them that were bidden to
 the wedding: and they would not come.
 Again he sent forth other servants, saying,
 Tell them that are bidden, Behold, I have
 prepared my dinner: my oxen and my fat-
 lings are killed, and all things are ready:
 come unto the marriage. But they made
 light of it, and went their ways, one to his
 farm, another to his merchandise: and the
 remnant took his servants, and entreated
 them spitefully, and slew them. But when
 the king heard thereof, he was wroth: and
 he sent forth his armies, and destroyed those
 murderers, and burnt up their city. Then
 saith he to his servants, The wedding is ready,
 but they that were bidden were not worthy.
 Go ye therefore into the high-ways, and as
 many as ye shall find, bid to the mar-
 riage. So those servants went out into the
 highways, and gathered together all as
 many as they found, both bad and good:
 and the wedding was furnished with guests.
 And when the king came in to see the
 guests, he saw there a man who had not on
 a wedding-garment: and he saith unto him,
 Friend,

Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Mat. 22. 12.

C H A P. XV.

The Pharisees and Sadducees question our Lord concerning Payment of Tribute, and the Resurrection. The chief Commandment. The Scribes and Pharisees reproved. The Widow's Mite. Certain Greeks desire to be introduced to JESUS.

THEN went the Pharisees, and took counsel how they might entangle him in his talk: and they watched him, and they sent out unto him their disciples, with the Herodians, feigning themselves to be just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Teacher, we know that thou art true, and speakest rightly, neither carest thou for any man: for thou regardest not the person of men, but teachest the way of God in truth; tell us, therefore, what thinkest thou, is it lawful to give tribute to

Mat. 22. 18. Cesar or not? But Jesus, perceiving their craftiness, said, Why tempt ye me, ye hypocrites? bring me the tribute-money, that I may see it. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. And he saith unto them, Render therefore unto Cesar, the things which be Cesar's; and unto God, the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.

In the same day came to him the Sadducees, who say, there is no resurrection, and asked him, saying, Teacher, Moses wrote unto us, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second took her to wife, and died childless; and the third took her; and in like manner the seven also, and they left no children, and died; and last of all, the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Do not ye therefore err, because ye know not the scriptures, neither the power of God. The children of this world marry, and are given in

in marriage: but they who shall be ac- Luke
counted worthy to obtain that world, and ^{20.} 34.
the resurrection from the dead, neither marry,
nor are given in marriage: neither can they
die any more: for they are equal unto the
angels: and are the children of God, being
the children of the resurrection. Now, as
touching the dead, that they rise, have ye
not read in the book of Moses, how in the
bush God spake unto him, saying, "I am the ^{Exod. 3.}
God of Abraham, and the God of Isaac, and ^{6.}
the God of Jacob?" God is not the God of
the dead, but of the living: for all live unto
him. Ye therefore do greatly err. And when
the multitude heard this, they were astonish-
ed at his doctrine.

And one of the Scribes came, and having Mark
heard them reasoning together, and perceiv- ^{12.} 28.
ing that he had answered them well, asked
him, Which is the first commandment of all?
And Jesus answered him, The first of all the
commandments is, "Hear, O Israel, the Lord
our God is one Lord: and thou shalt love
the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind, and
with all thy strength:" this is the first com-
mandment. And the second is like to it,
namely this, "Thou shalt love thy neighbour
as thyself." There is none other command-
ment greater than these: and on these two
hang all the law and the prophets. And the
Scribe said unto him, Well, Master, thou
hast said the truth: for there is one God, and
there

Mark there is none other but he: and to love him
 12. 33. with all the heart, and with all the under-
 standing, and with all the soul, and with all
 the strength, and to love his neighbour as
 himself, is more than all whole burnt-offer-
 ings and sacrifices. And when Jesus saw that
 he answered discreetly, he said unto him,
 Thou art not far from the kingdom of God.

Mat. And when the Pharisees were gathered to-
 22. 41. gether, Jesus asked them, saying, What think
 ye of Christ? whose son is he? They say unto
 him, David's. Jesus answered and said to
 him, How then doth David, in the Holy
 Psal. 110. Spirit, call him Lord, saying, "The Lord
 1. said unto my Lord, sit thou on my right
 hand till I make thine enemies thy footstool."
 If David then call him Lord, how is he his
 son? And no man was able to answer him a
 word, neither durst any one from that day
 forth ask him any more questions: but the
 great multitude heard him gladly.

Mat. Then spake Jesus to the multitude, and to
 23. 1. his disciples, saying, The Scribes and the
 Pharisees sit in Moses seat. All therefore
 whatsoever they bid you observe, that observe
 and do; but do not ye after their works: for
 they say, and do not. For they bind heavy
 burdens, and grievous to be borne, and lay
 them on mens shoulders, but they themselves
 will not move them with one of their fingers.
 But all their works they do, for to be seen of
 men: they make broad their phylacteries,
 and enlarge the borders of their garments, and
 love

love the uppermost rooms at feasts, and the Mat. chief seats in the synagogues, and greetings ^{23.} 6. in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

But wo unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in. Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Wo unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing: but whosoever

Mat. 23. 18. foever fweareth by the gift that is upon it, he is guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Wo unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the

the righteous, and say, If we had been in Mat.
the days of our fathers, we would not have ^{23.} ^{30.}
been partakers with them in the blood of
the prophets. Wherefore ye be witnesses
unto yourselves, that ye are the children of
them who killed the prophets. Fill ye up
then the measure of your fathers. Ser-
pents, generation of vipers, how can ye
escape the damnation of hell? Wherefore
behold, I send unto you prophets, and
wise men, and Scribes; and some of them
ye shall kill and crucify, and some of
them shall ye scourge in your synagogues,
and persecute them from city to city: that
upon you may come all the righteous blood
shed upon the earth, from the blood of
righteous Abel, unto the blood of Zacharias,
son of Barachias, whom ye slew between the
temple and the altar. Verily I say unto you,
All these things shall come upon this gene-
ration. O Jerusalem, Jerusalem, thou that
killest the prophets, and stonest them that
are sent unto thee, how often would I have
gathered thy children together, even as a hen
gathereth her chickens under her wings, and
ye would not? Behold, your house is left
unto you desolate. For I say unto you, Ye
shall not see me henceforth, till ye shall say,
Blessed is he that cometh in the name of the
Lord.

And Jesus sat over-against the treasury, Mark
and beheld how the people cast money into ^{12.} ^{41.}
the treasury, and many that were rich cast in
much. And there came a certain poor woman,
and

Mark and she threw in two mites, which make a
 12. 42. farthing. And he called unto his disciples,
 and said unto them, Verily, I say unto you,
 that this poor widow hath cast more in than
 all they who have cast into the treasury: for
 all these have of their abundance cast in unto
 the offerings of God: but she of her penury
 hath cast in all the living that she had.

John And there were certain Greeks among
 12. 20. them that came up to worship at the feast:
 the same came therefore to Philip, who was
 of Bethsaida of Galilee, and desired him,
 saying, Sir, we would see Jesus. Philip
 cometh and telleth Andrew: and again, An-
 drew and Philip told Jesus.

And Jesus answered them, saying, The
 hour is come, that the Son of Man should be
 glorified. Verily, verily, I say unto you, Ex-
 cept a corn of wheat fall into the ground,
 and die, it abideth alone: but if it die, it
 bringeth forth much fruit. He that loveth
 his life, shall lose it: and he that hateth his
 life in this world, shall keep it unto life
 eternal. If any man serve me, let him follow
 me; and where I am, there shall also my
 servant be: if any man serve me, him will
 my Father honour. Now is my soul troubled;
 and what shall I say? Father, save me from this
 hour: but for this cause came I unto this
 hour. Father, glorify thy name. Then came
 there a voice from heaven, saying, I have both
 glorified it, and will glorify it again. The
 people therefore that stood by, and heard it,
 said that it thundered: others said, An angel
 spake

spake to him. Jesus answered, and said, This John voice came not because of me, but for your ^{12.} 39. sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of Man must be lift up? who is this Son of Man? Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Esaias, when he saw his glory, and spake of him.

Never-

John Nevertheless, among the chief rulers also,
 12. 42. many believed on him; but because of the
 Pharisees they did not confess him, lest they
 should be put out of the synagogue. For
 they loved the praise of men more than the
 praise of God.

Jesus cried, and said, He that believeth on
 me, believeth not on me, but on him that
 sent me. And he that seeth me, seeth him
 that sent me. I am come a light into the
 world, that whosoever believeth on me,
 should not abide in darkness. And if any
 man hear my words, and believe not, I judge
 him not: for I came not to judge the world,
 but to save the world. He that rejecteth me,
 and receiveth not my words, hath one that
 judgeth him: the word that I have spoken,
 the same shall judge him in the last day. For
 I have not spoken of myself; but the Father
 who sent me, he gave me a commandment
 what I should say, and what I should speak.
 And I know that his commandment is life
 everlasting: whatsoever I speak therefore,
 even as the Father said unto me, so I speak.

C H A P. XVI.

A Prophecy concerning the Destruction of Jerusalem, and second Coming of our LORD. He is anointed at Bethany.

AND as he went out of the temple, one Mark
of his disciples said unto him, Teach- 13. 1.
er, see, what stones! and what buildings! Mat.
Jesus answering, said unto him, Seest thou 24. 1.
these great buildings? The days shall come, Luke
in which one stone shall not be left upon an- 21. 5.
other, that shall not be thrown down. And
as he sat upon the Mount of Olives, over-
against the temple, Peter, and James, and
John, and Andrew, asked him privately,
Tell us when shall these things be fulfilled,
and what shall be the sign of thy coming,
and of the end of the world? And Jesus an-
swering them, began to say, Take heed lest
any man deceive you; for many shall come
in my name, saying, I am the Christ and
the time draweth near; and shall deceive
many. Go not ye therefore after them.
And when ye shall hear of wars and ru- Mark
mours of wars, be not ye troubled, for 13. 7.
these things must needs come to pass, but
the end is not yet. For nation shall rise up
against nation, and kingdom against kingdom;
and there shall be earthquakes in divers
places, and there shall be famines, and pesti-
lences, and commotions; and fearful sights
N also,

Mark also, and great signs shall there be out of
 13. 8. heaven. These are the beginning of sorrows.

But take heed to yourselves, for they shall deliver you up to councils, and into prisons, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings, for my sake, for a testimony against them. But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate, but whatever is given you in that hour, that speak ye, for it is not ye that speak, but the Holy Spirit; for I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Then shall many be offended; and the brother shall betray the brother to death; and the father the son; and children shall rise up against their parents, and shall cause them to be put to death; and ye shall be hated of all nations for my name's sake, yet there shall not an hair of your head perish. Many false prophets also shall rise, and shall deceive many: and because iniquity shall abound, the love of many shall wax cold. In your patience possess ye your souls, for he that endureth unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the earth, for a witness unto all nations; and then shall the end come. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. But when ye shall see the
 abomi-

abomination of desolation,* spoken of by Mat. Daniel the prophet, standing in the holy^{24. 15.} place where it ought not (who so readeth, let him understand) then let them who are in Judea flee into the mountains. Let him who is upon the house-top not go down into the house, neither enter therein to take any thing out of his house; neither let him who is in the field turn back to take his clothes: for these be the days of vengeance, that all things which are written may be fulfilled. And wo unto them that are with child, and to them that give suck, in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great wrath upon this people, and tribulation in the land, such as was not from the beginning of the creation, which God created, unto this time, neither shall be; and they shall fall by the edge of the sword; Luke and shall be led captive into all nations; and^{21. 24.} Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. And except that the Lord had short- Mark ened those days, no flesh should be saved: but^{13. 20.} for the elect's sake, whom he hath chosen, he

* See Daniel 9. 27. 11. 31. 12. 11. "The abomination of desolation," or, "which maketh desolate:" in these passages of Daniel must refer to some particular profanation of the temple, which, from comparing chap. 11. 31. with 39. I think will appear to be the setting up of idols in the holy of holies, when the victorious armies of Greece or Rome should have taken Jerusalem, and introduced the heathen worship in place of the Jewish.

Mark hath shortened the days. And then if any
 13. 21. man shall say to you, Lo, here is Christ, or,
 lo there; believe not: for false Christs and
 false prophets shall rise up, and shall shew
 great signs and wonders, to seduce (if possible)
 even the elect. But take ye heed, behold I
 have foretold you all things: therefore, if
 they shall say to you, Lo he is in the desert
 —go not forth—Behold he is in the secret
 chambers—believe not. For as the light-
 Mat. ning cometh out of the east, and shineth even
 24. 27. to the west, so shall also the coming of the
 Son of Man be; for wheresoever the carcase
 is, there will the eagles be gathered together.

Immediately after the tribulation of those
 days shall the sun be darkened, and the moon
 shall not give her light, and the stars shall
 fall from heaven; and upon the earth shall be
 distress of nations with perplexity, the sea
 and the waves roaring, mens hearts failing
 them through fear and expectation of those
 things which are coming on the earth: for
 the powers of the heavens shall be shaken.
 Then shall appear the sign of the Son of Man
 in heaven, and then shall all the tribes of
 the earth mourn; and they shall see the Son
 of Man coming in the clouds of heaven
 with power and great glory. And he shall send
 his angels with a trumpet of loud voice,
 and they shall gather together his elect from
 the four winds, from one extremity of
 heaven to the other. When these things be-
 gin to come to pass, then look ye up, and
 lift

lift up your heads, for your redemption Mat.
draweth nigh. Now learn a parable from the 24. 32.
fig-tree: when its branch is yet tender, and
putteth forth leaves, ye see and know of your
ownelves that summer is nigh. So ye like-
wise, when ye shall see all these things, know
ye that the kingdom of God is nigh at hand,
even at your doors. Verily I say unto you,
this generation shall not pass away till all
these things be fulfilled: heaven and earth
shall pass away, but my words shall not pass
away. But of that day and hour knoweth
no man, no not the angels of heaven, but
my Father only. But as the days of Noe were,
so shall also the coming of the Son of Man be.
For as in the days that were before the flood,
they were eating and drinking, marrying, and
giving in marriage, until the days that Noe
entered into the ark, and knew not until the
flood came, and took them all away; so shall
also the coming of the Son of Man be. Then
shall two be in the field, the one shall be
taken, and the other left. Two women shall
be grinding at the mill, the one shall be taken,
and the other left. Take heed to yourselves Luke
therefore, lest at any time your hearts be 21. 34.
overcharged with surfeiting, and drunkenness,
and cares of this life, and so that day come
upon you unawares: for as a snare shall it
come upon all them that dwell on the face of
the earth. Watch therefore, for ye know not
in what hour your Lord cometh; and pray
always, that ye may be accounted worthy to.

Luke escape all these things that shall come to pass,
21. 36. and to stand before the Son of Man.

Mat. Then shall the kingdom of heaven be
25. 1. likened unto ten virgins, who took their
lamps, and went forth to meet the bride-
groom: now five of them were wise, and
five were foolish. They that were foolish
took their lamps, and took no oil with them:
but the wise took oil in their vessels with
their lamps. While the bridegroom tarried
they all slumbered and slept. And at midnight
there was a cry made, Behold, the bride-
groom cometh, go ye out to meet him. Then
all those virgins arose, and trimmed their
lamps. And the foolish said unto the wise,
Give us of your oil, for our lamps are gone
out. But the wise answered, saying, Not so;
lest there be not enough for us and you:
but go ye rather to them that sell, and buy
for yourselves. And while they went to buy,
the bridegroom came, and they that were
ready, went in with him to the marriage,
and the door was shut. Afterward came
also the other virgins, saying, Lord, Lord,
open to us. But he answered and said, Verily
I say unto you, I know you not. Watch
therefore, for ye know neither the day nor
the hour wherein the Son of Man cometh.

For [the kingdom of heaven is] as a man
travelling into a far country, who called his
own servants, and delivered unto them his
goods: and unto one he gave five talents, to
another two, and to another one, to every
man

man according to his several ability, and Mat.
straightway took his journey. Then he that 25. 15.
had received the five talents, went and
traded with the same, and made other five
talents. And likewise he that had received
two, he also gained other two. But he that
had received one, went and digged in the
earth, and hid his lord's money. After a long
time, the lord of those servants cometh, and
reckoneth with them. And so he that had
received five talents, came and brought other
five talents, saying, Lord, thou deliveredst
unto me five talents: behold, I have gained
besides them five talents more. His lord said
unto him, Well done, thou good and faithful
servant; thou hast been faithful over a few
things, I will make thee ruler over many
things: enter thou into the joy of thy lord.
He also that had received two talents, came
and said, Lord, thou deliveredst unto me two
talents: behold I have gained other two
talents besides them. His lord said unto him,
Well done, good and faithful servant; thou
hast been faithful over a few things, I will
make thee ruler over many things: enter
thou into the joy of thy lord. Then he
that had received the one talent, came and
said, Lord, I knew thee that thou art an hard
man, reaping where thou hast not sown, and
gathering where thou hast not strawed: and
I was afraid, and went and hid thy talent in
the earth: lo, there thou hast what is thine.
His lord answered and said unto him, Thou

Mat. wicked and slothful servant, thou knewest that
 25. 26. I reap where I sowed not, and gather where I
 have not strawed: thou oughtest therefore to
 have put my money to the exchangers, and
 then at my coming I should have received
 mine own with usury. Take therefore the
 talent from him, and give it unto him who
 hath ten talents. For unto every one that
 hath shall be given, and he shall have abund-
 ance: but from him that hath not shall be
 taken away, even that which he hath, And
 cast ye the unprofitable servant into outer
 darkness: there shall be weeping and gnashing
 of teeth.

When the Son of Man shall come in his
 glory, and all the holy angels with him, then
 shall he sit upon the throne of his glory. And
 before him shall be gathered all nations; and
 he shall separate them one from another, as a
 shepherd divideth his sheep from the goats:
 and he shall set the sheep on his right hand,
 but the goats on the left. Then shall the
 King say unto them on his right hand, Come,
 ye blessed of my Father, inherit the kingdom
 prepared for you from the foundation of the
 world. For I was an hungered, and ye gave
 me meat: I was thirsty, and ye gave me
 drink: I was a stranger, and ye took me in:
 naked, and ye clothed me: I was sick, and
 ye visited me: I was in prison, and ye came
 unto me. Then shall the righteous answer
 him, saying, Lord, when saw we thee an
 hungered, and fed thee? or thirsty, and gave
 thee

thee drink? When saw we thee a stranger, Mat.
and took thee in? or naked, and clothed 25. 38.
thee? or when saw we thee sick, or in prison,
and came unto thee? And the King shall
answer, and say unto them, Verily I say unto
you, Inasmuch as ye have done it unto one of
the least of these my brethren, ye have done
it unto me. Then shall he say also unto
them on the left hand, Depart from me, ye
cursed, into everlasting fire, prepared for the
devil and his angels. For I was an hungered,
and ye gave me no meat: I was thirsty, and
ye gave me no drink: I was a stranger, and
ye took me not in: naked, and ye clothed
me not: sick, and in prison, and ye visited
me not. Then shall they also answer him,
saying, Lord, when saw we thee an hungered,
or athirst, or a stranger, or naked, or sick, or
in prison, and did not minister unto thee?
Then shall he answer them, saying, Verily I
say unto you, Inasmuch as ye did it not to
one of the least of these, ye did it not to me.
And these shall go away into everlasting
punishment: but the righteous into life
eternal.

And it came to pass when Jesus had finish- Mat.
ed all these sayings, he said unto his disciples, 26. 1.
Ye know that after two days cometh the
passover, and the Son of Man is delivered up
to be crucified,

Then assembled together the chief Priests,
and the Scribes, and the elders of the peo-
ple into the palace of the high-priest, who
was

Mat. was called Caiaphas, and consulted that they
 26. 4. might take Jesus by subtilty, and put him
 to death: but they said, not on the feast-day,
 lest there be an uproar among the people.

Mark And being in Bethany, they made for him
 14. 3. a great supper there, in the house of Simon
 John the Leper: and Martha served, but Lazarus
 12. 2. was one of them that sat at the table with
 him. Then took Mary an alabaſter box of
 ointment of ſpikenard, very precious, and
 brake the box, and poured it on his head;
 and ſhe anointed the feet of Jeſus, and
 wiped his feet with her hair; and the houſe
 was filled with the odour of the ointment.
 But when his diſciples ſaw it, they had in-
 dignation. Then ſaith one of them, Judas
 Iſcariot the ſon of Simon, who was about to
 betray him, To what purpoſe is this waſte?
 why was not the ointment ſold for three
 hundred denarii, and given to the poor?
 This he ſaid, not that he cared for the poor,
 but becauſe he was a thief, and had the bag,
 and bare what was put therein. And Jeſus
 ſaid, Let her alone—why trouble ye her?
 ſhe hath wrought a good work on me: for ye
 have the poor with you always, and whenſo-
 ever ye will ye may do them good; but me
 ye have not always. She hath done what ſhe
 could: ſhe hath beforehand anointed my body
 for interment. Verily I ſay unto you, Where-
 ſoever this goſpel ſhall be preached, through-
 out the whole world, this alſo that ſhe hath
 done

done shall be spoken of for a memorial of Mat.
her. 26. 13.

Then entered Satan into Judas furnamed Luke
Iscaiot, being of the number of the twelve, 22. 3.
and he went his way, and communed with
the chief priests and captains, saying, What
will ye give me, and I will deliver him unto
you? And when they heard it, they were
glad, and covenanted with him for thirty
pieces of silver; and he promised and from
that time sought an opportunity of betray-
ing him unto them in the absence of the
multitude.

C H A P. XVII.

Our LORD celebrates the Passover with his
Disciples. Comforts and instructs them.

ON the first day of unleavened bread, Luke
when they killed the pascha, Jesus 22. 7.
knowing that his hour was come that he John
should depart out of this world unto the 13. 1.
Father, he sendeth forth Peter and John,
saying, Go ye, and prepare us the passover,
that we may eat. They said to him, Where
wilt thou that we prepare? And he said unto
them, Behold, when ye are entered into the
city, there shall a man meet you bearing a
pitcher of water, follow him into the house
where he entereth. And ye shall say to the
master of the house, The Teacher saith unto
thee,

Luke thee, My time is at hand, where is the guest-
 22. 11. chamber, in which I shall eat the passover
 with my disciples? And he shall shew you
 a large upper room furnished and prepared,
 there make ready for us. And his disciples
 went forth, and came unto the city, and
 found as he had said unto them; and they
 prepared the passover.

And in the evening, when the hour was
 come, he sat down with the twelve apostles :
 and, having loved his own that were in the
 world, he loved them unto the end. Know-
 ing, therefore, that the Father had given all
 things into his hands, and that he was come
 from God, and went unto God, he said unto
 them, With desire I have desired to eat this
 passover with you before I suffer: for I say
 unto you, I will not any more eat thereof,
 until it be fulfilled in the kingdom of God.

And there was a strife among them which
 of them should be accounted the greatest.
 And he said unto them, The kings of the
 Gentiles exercise lordship over them; and
 they that have authority upon them, are
 called benefactors. Let it not be so with you;
 but he that is greatest among you, let him
 be as the younger; and he that is chief, as
 he that doth serve. For whether is greater,
 he that sitteth at meat, or he that serveth? Is
 not he that sitteth at meat? but I am among
 you as he that serveth. Ye are they who have
 continued with me in my temptations; and
 I appoint unto you a kingdom, as my Father
 hath

hath appointed unto me: that ye may eat and Luke
drink at my table, in my kingdom, and sit ^{22.} ^{30.}
on thrones, judging the twelve tribes of
Israel.

Then he riseth from supper, and laid aside John
his garments, and taking a towel, girded ^{13.} ^{4.}
himself; after that, he poured water into the
bason, and began to wash the disciples feet,
and to wipe them with the towel wherewith
he was girded. He cometh, therefore, unto
Simon Peter; and Peter said unto him, Lord,
dost thou wash my feet? Jesus answered and
said to him, What I do, thou knowest not
yet, but thou shalt know hereafter. Peter
saith unto him, Thou shalt never wash my
feet. Jesus answered him, If I wash thee not,
thou hast no part with me. Simon Peter
saith unto him, Lord, not my feet only, but
also my hands and my head. Jesus saith to
him, He that is washed, needeth not that
even his feet be washed, but is wholly clean:
and ye are clean, though not all: for he knew
who should betray him, therefore said he,
ye are not all clean. So after he had washed
their feet, and taken his garments, again
sitting down, he said to them, Know ye what
I have done to you? Ye call me Master and
Lord, and ye say well, for I am. If then I,
your Lord and Master, have washed your feet,
ye also ought to wash one another's feet: for
I have given you an example, that ye should
do as I have done to you. Verily, verily, I
say unto you, A servant is not greater than
his

John his lord, neither he that is sent greater than
 13. 16. he that sent him. If ye know these things,
 happy are ye if ye do them. I speak not con-
 cerning you all: I know whom I have chosen,
 but that the scripture may be fulfilled, "He
 Psal. 41. that eateth bread with me, hath lifted up
 9. his heel against me." Now I tell you before
 it come, that when it is come to pass, ye may
 believe that I am. Verily, verily, I say unto
 you, He that receiveth whomsoever I send,
 receiveth me; and he that receiveth me, re-
 ceiveth him that sent me.

Mat. When Jesus had thus said, he was troubled
 26. 22. in spirit, and testified, and said as they did
 Mark eat, Verily, verily, I say unto you, That one
 14. 19. of you shall betray me. Then the disciples
 looked one upon another, and were exceeding
 sorrowful; and every one began to say unto
 him, Lord, is it I? He answered and said,
 The Son of Man goeth, as it is written of
 him, but wo unto that man by whom the
 Son of Man is betrayed: it had been good
 for that man if he had not been born. Then
 Judas, who betrayed him, said, Rabbi, is it I?
 He saith unto him, Thou hast said. Now
 there was leaning on Jesus' bosom, one of his
 disciples whom Jesus loved. Simon Peter
 therefore beckoned to him, that he should
 ask who it should be of whom he spake.
 He then lying on Jesus' breast, saith unto
 him, Lord, who is it? Jesus answered, He
 it is to whom I shall give a sop, when I have
 dipped it. And when he had dipped the sop,
 he

he gave it to Judas Iscariot, the son of John Simon. And after the sop, Satan entered ^{13.} ^{26.} into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor. He then having received the sop, went immediately out: and it was night.

Therefore when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

And the Lord said, Simon, Simon, behold, Luke Satan hath desired to have you, that he may ^{22.} ^{31.} sift

Luke 22. 31. sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his garment, and buy one: for I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors:" for the things concerning me have an end. And they said, Lord, behold there are two swords. And he said unto them, It is enough.

Mat. 26. 26. And as they were eating, Jesus took bread and *blest it, and brake it, and gave to his disciples, and said, This is my body, which is given for you; this do in remembrance of me. And he took the cup likewise, after supper, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my father.

John 14. 1. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place

place for you. And if I go and prepare John a place for you, I will come again, and receive you unto myself, that where I am, ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John If ye love me, keep my commandments.
 14. 15. And I will pray the Father, and he shall
 give you another Comforter, that he may
 abide with you for ever; even the spirit of
 truth, whom the world cannot receive, be-
 cause it seeth him not, neither knoweth him:
 but ye know him, for he dwelleth with you,
 and shall be in you. I will not leave you
 comfortles; I will come to you. Yet a little
 while, and the world seeth me no more, but
 ye see me: because I live, ye shall live also.
 At that day ye shall know, that I am in my
 Father, and ye in me, and I in you. He
 that hath my commandments, and keepeth
 them, he it is that loveth me: and he that
 loveth me, shall be loved of my Father, and
 I will love him, and will manifest myself to
 him. Judas saith unto him (not Iscariot) Lord,
 how is it that thou wilt manifest thyself unto
 us, and not unto the world? Jesus answered
 and said unto him, If a man love me, he will
 keep my words: and my Father will love
 him, and we will come unto him, and make
 our abode with him. He that loveth me not,
 keepeth not my sayings: and the word which
 ye hear, is not mine, but the Father's who
 sent me. These things have I spoken unto
 you, being yet present with you. But
 the Comforter, the Holy Spirit whom
 the Father will send in my name, he shall
 teach you all things, and bring all things to
 your remembrance, whatsoever I have said
 unto you. Peace I leave with you, my peace
 I give

I give unto you: not as the world giveth, John
 give I unto you. Let not your heart be ^{14. 27.}
 troubled, neither let it be afraid. Ye have
 heard how I said unto you, I go away, and
 come again unto you. If ye loved me, ye
 would rejoice, because I said, I go unto the
 Father: for my Father is greater than I.
 And now I have told you before it come to
 pass, that when it is come to pass, ye might
 believe. Hereafter I will not talk much
 with you: for the prince of this world
 cometh, and hath nothing in me. But that
 the world may know that I love the Father;
 and as the Father gave me commandment,
 even so I do. Arise, let us go hence.

I am the true vine, and my Father is the John
 husbandman. Every branch in me that bear- ^{15. 1.}
 eth not fruit, he taketh away: and every
 branch that beareth fruit, he cleanseth it, that
 it may bring forth more fruit. Now ye are
 clean through the word which I have spoken
 unto you. Abide in me, and I in you. As
 the branch cannot bear fruit of itself, except
 it abide in the vine: no more can ye, except
 ye abide in me. I am the vine, ye the
 branches: he that abideth in me, and I in
 him, the same bringeth forth much fruit:
 for without me ye can do nothing. If a
 man abide not in me, he is cast forth as a
 branch, and is withered; and men gather
 them, and cast them into the fire, and they
 are burned. If ye abide in me, and my words
 abide in you, ye shall ask what ye will, and

John it shall be done unto you. Herein is my
 15. 8. Father glorified, that ye bear much fruit; so
 shall ye be my disciples. As the Father hath
 loved me, so have I loved you: continue ye in
 my love. If ye keep my commandments,
 ye shall abide in my love: even as I have kept
 my Father's commandments, and abide in
 his love. These things have I spoken unto
 you, that my joy might remain in you, and
 that your joy might be full. This is my com-
 mandment, That ye love one another, as I
 have loved you. Greater love hath no man
 than this, that a man lay down his life for his
 friends. Ye are my friends, if ye do what-
 soever I command you. Henceforth I call
 you not servants; for the servant knoweth
 not what his lord doeth: but I have called
 you friends; for all things that I have heard
 of my Father, I have made known unto you.
 Ye have not chosen me, but I have chosen
 you, and ordained you, that ye should go
 and bring forth fruit, and that your fruit
 should remain: that whatsoever ye shall ask
 of the Father in my name, he may give it
 you. These things I command you, that ye
 love one another. If the world hate you, ye
 know that it hated me before you.

If ye were of the world, the world would
 love its own: but because ye are not of the
 world, but I have chosen you out of the
 world, therefore the world hateth you. Re-
 member the word that I said unto you, The
 servant is not greater than his lord. If they
 have

have persecuted me, they will also persecute John you: if they have kept my saying, they will ^{15. 20.} keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father. But [this cometh to pass] that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that John ye should not be offended. They shall put ^{16. 1.} you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him

John that sent me, and none of you asketh me,
 16. 5. Whither goest thou? But because I have
 said these things unto you, sorrow hath
 filled your heart. Nevertheless, I tell you
 the truth; It is expedient for you that I go
 away: for if I go not away, the Comforter
 will not come unto you; but if I depart, I
 will send him unto you. And when he is
 come, he will reprove the world of sin, and
 of righteousness, and of judgment: of sin,
 because they believe not on me; of righte-
 ousness, because I go to my Father, and ye
 see me no more; of judgment, because the
 prince of this world is judged. I have yet
 many things to say unto you, but ye cannot
 bear them now. Howbeit, when he the
 Spirit of truth is come, he will guide you
 into all truth: for he shall not speak of him-
 self; but whatsoever he shall hear, that shall
 he speak: and he will shew you things to
 come. He shall glorify me: for he shall re-
 ceive of mine, and shall shew it unto you.
 All things that the Father hath, are mine:
 therefore said I, that he shall take of mine,
 and shall shew it unto you. A little while,
 and ye shall not see me: and again, a little
 while, and ye shall see me, because I go to
 the Father.

Then said some of his disciples among
 themselves, What is this that he saith
 unto us, A little while and ye shall not see
 me: and again, a little while and ye shall
 see me: and, Because I go to the Father?
 They

They said therefore, What is this that he John
 saith, A little while? we cannot tell what he ^{16.} ^{18.}
 saith. Now Jesus knew that they were de-
 sirous to ask him, and said unto them, Do
 ye inquire among yourselves of that I said,
 A little while and ye shall not see me: and
 again, a little while and ye shall see me?
 Verily, verily, I say unto you, that ye shall
 weep and lament, but the world shall re-
 joice: and ye shall be sorrowful, but your
 sorrow shall be turned into joy. A woman
 when she is in travail, hath sorrow, because
 her hour is come: but as soon as she is de-
 livered of the child, she remembereth no
 more the anguish, for joy that a man is born
 into the world. And ye now therefore have
 sorrow: but I will see you again, and your
 heart shall rejoice, and your joy no man
 taketh from you. And in that day ye shall
 ask me nothing: verily, verily, I say unto you,
 Whatsoever ye shall ask the Father in my
 name, he will give it you. Hitherto have ye
 asked nothing in my name: ask, and ye shall
 receive, that your joy may be full. These
 things have I spoken unto you in proverbs:
 the time cometh when I shall no more speak
 unto you in proverbs, but I shall shew you
 plainly of the Father. At that day ye shall
 ask in my name: and I say not unto you, that
 I will pray the Father for you. For the
 Father himself loveth you, because ye have
 loved me, and have believed that I came out
 from God. I came forth from the Father,

John 16. 39. and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

John 17. 1. These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now

Now they have known that all things what- John
soever thou hast given me, are of thee. For ^{17.} 7.
I have given unto them the words which
thou gavest me; and they have received them,
and have known surely that I came out from
thee, and they have believed that thou didst
send me. I pray for them: I pray not for
the world, but for them whom thou hast
given me, for they are thine. And all mine
are thine, and thine are mine, and I am
glorified in them. And now I am no more
in the world, but these are in the world,
and I come to thee. Holy Father, keep
through thine own name those whom thou
hast given me, that they may be one, as we.
While I was with them in the world, I
kept them in thy name: those that thou
gavest me I have kept, and none of them is
lost, but the son of perdition: that the scrip-
ture might be fulfilled. And now come I to
thee, and these things I speak in the world,
that they might have my joy fulfilled in
themselves. I have given them thy word:
and the world hath hated them, because
they are not of the world, even as I am
not of the world. I pray not that thou
shouldest take them out of the world, but
that thou shouldest keep them from the
evil. They are not of the world, even
as I am not of the world. Sanctify them
through thy truth: thy word is truth. As
thou hast sent me into the world, even so
have I also sent them into the world. And
for

John for their sakes I sanctify myself, that they
 17. 20. also might be sanctified through the truth.
 Neither pray I for these alone, but for them
 also who shall believe on me through their
 word: that they all may be one, as thou,
 Father, art in me, and I in thee; that they
 also may be one in us: that the world may
 believe that thou hast sent me. And the
 glory which thou gavest me, I have given
 them: that they may be one, even as we are
 one—I in them, and thou in me, that they
 may be made perfect in one, and that the
 world may know that thou hast sent me, and
 hast loved them, as thou hast loved me.
 Father, I will that they also whom thou hast
 given me, be with me where I am; that they
 may behold my glory which thou hast given
 me: for thou lovedst me before the founda-
 tion of the world. O righteous Father, the
 world hath not known thee; but I have
 known thee, and these have known that thou
 hast sent me. And I have declared unto
 them thy name, and will declare it: that the
 love wherewith thou hast loved me, may be
 in them, and I in them.

C H A P. XVIII.

J E S U S retires with the Disciples into the Garden of Gethsemane. His prayer, and agony. Is betrayed by J U D A S, examined before the Chief Priests and Elders, and condemned by them.

A N D when they had sung an hymn, Mark they went out into the Mount of 14. 26. Olives. Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter said to him, Though all shall be offended because of thee, yet will I never be offended. And Jesus saith to him, Verily, I say unto thee, that in this night, before the cock crow twice, thou shalt thrice deny that thou knowest me. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Then cometh Jesus with them unto a place John called Gethsemane, beyond the brook Ce- 18. 1. dron, where was a garden, into the which Mat. he entered, and his disciples; and he saith 26. 36. to them, Sit ye here, while I go and pray Mark yonder. And taking along Peter and the 14. 32. two sons of Zebedee, he began to be sorrowful

Mark ful and very heavy. Then saith he unto them,
 14. 34. My soul is exceeding sorrowful, even unto
 death; tarry ye here, and watch with me.
 And he went forward a little, and fell on his
 face, praying, that, if it were possible, the
 hour might pass from him: and he said,
 Abba, Father, all things are possible unto
 thee.—Take away this cup from me; never-
 theless, not what I will, but what thou wilt.
 And he cometh unto his disciples, and findeth
 them sleeping for sorrow, and saith to Peter,
 Simon, sleepest thou? couldest thou not
 Luke watch one hour? Watch ye and pray, lest ye
 22. 40. enter into temptation: the spirit truly is
 willing, but the flesh weak. He went away
 again the second time, and being withdrawn
 from them about a stone's-cast, prayed, say-
 ing, O my Father, If thou be willing, re-
 move this cup from me—but if this cup may
 not pass away from me, except I drink it,
 thy will be done. And there appeared an
 angel unto him from heaven, strengthening
 him. And being in an agony, he prayed more
 earnestly, and his sweat was as it were great
 drops of blood falling down to the ground.
 And he came and found them again sleeping,
 for their eyes were heavy; and he said unto
 them, Why sleep ye? Rise and pray, lest ye
 enter into temptation: and they knew not
 what to answer him. And he left them, and
 went away again, and prayed the third time,
 saying the same words. Then, rising up from
 prayer, he cometh to his disciples, and saith
 to

to them, Sleep on now, and take your rest: Mat. It is enough—the hour is come, and the Son^{26. 45.} of Man is betrayed into the hands of finners. Arise, let us go. Behold, he is at hand that doth betray me.

And immediately, while he yet spake, lo, John Judas, having received a band of men and^{18. 2.} officers from the chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons; for he knew the place, because Jesus oft-times resorted thither with his disciples. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he.—If therefore ye seek me, let these go away: that the saying might be fulfilled which he spake, Of them whom thou gavest me have I lost none. Now he that betrayed him had given^{Mark} them a token, saying, Whomsoever I shall kiss, ^{11. 44.} that same is he—take him; and lead him away ^{Mat.} safely. Forthwith then he came unto Jesus, ^{26. 48.} and said, Hail, Rabbi, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Betrayest thou the Son of Man with

Luke with a kifs? Then came they and laid hands
22. 48. on Jesus, and took him.

When they that were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And Simon Peter, stretching out his hand, drew his sword, and struck a servant of the high priest's, and cut off his right ear: the servant's name was Malchus. And Jesus answering said, Suffer ye thus far, but return thy sword into its place, for all they that take the sword shall perish by the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels: But how then shall the scriptures be fulfilled, that thus it must be? And he touched the man's ear, and healed him.

Mat. In that same hour said Jesus to the mul-
26. 55. titudes which were come upon him, Are ye come out as against a thief, with swords and with staves to take me? I sat daily with you, teaching in the temple, and ye took not hold of me: but this is your hour, and the power of darkness. And all this hath come to pass that the scriptures of the prophets might be fulfilled. Then all the dis-

Mark ciples forsook him and fled. And there fol-
14. 51. lowed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him, but he left the linen cloth, and fled from them naked.

Then

Then the band, and the captain, and John officers of the Jews, having bound Jesus, ^{18.} ^{13.} led him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year: Annas therefore sent him bound unto Caiaphas the high priest, where all the chief Priests, and Elders, and Scribes were assembled. Now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus afar off, and also another disciple: that disciple was known to the high priest, and went in with Jesus into the high priest's palace. But Peter stood at the door without. Then went out the other disciple, who was known unto the high priest, and spake to her that kept the door, and brought in Peter. And the servants and officers stood there, having made a fire of coals in the midst of the hall, for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself.

The high priest then asked Jesus concerning his disciples, and concerning his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort from every quarter, and in secret have I said nothing. Why askest thou me? Ask them who heard me, what I have said unto them. Behold they know what I said. And when
he

John he had thus spoken, one of the officers,
 18. 22. who stood by, struck Jesus with the palm of
 his hand, saying, Dost thou answer the high
 priest so? Jesus answered him, If I have
 spoken evil, bear witness of the evil; but if
 well, why smitest thou me?

Mark Now the chief priest, and elders, and
 14. 55. all the council, sought testimony against
 Mat. Jesus to put him to death, and found
 26. 59. none: for many bare false witness against
 him, but their witness was not sufficient.
 And there arose certain who bare false
 witness, saying, We heard him say, I
 will destroy this temple, that is made with
 hands, and within three days I will build
 another made without hands. Yet neither
 was this their testimony sufficient. And the
 high priest stood up in the midst, and asked
 Jesus, saying, Answerest thou nothing? What
 do these men testify against thee? But he held
 his peace, and answered nothing. Again the
 high priest asked him, and said unto him, I
 adjure thee by the living God, that thou
 tell us, whether thou be the Christ, the Son
 of the blessed One? Jesus saith to him,
 Thou hast spoken it. If I tell you, ye will
 not believe; if I also ask you, ye will not
 answer me, nor let me go. Hereafter shall
 ye see the Son of Man sitting on the right
 hand of power, and coming in the clouds of
 heaven. Then the high priest rent his gar-
 ments, saying, What further need have we
 of witnesses? Behold, now, ye have heard
 his

his blasphemy.—What think ye? And they all condemnèd him to be guilty of death.

And the men that held Jesus began to Mark spit on him, and to cover his face, and to 14. 65. buffet him; and the servants did strike him Mat. with the palms of their hands, saying, Pro-26. 69. phesy to us, thou Christ, who is it that smote thee? And many other things blasphemously spake they against him.

Peter mean-while was without in the hall: but the damsel that kept the door beheld him as he sat by the fire, and earnestly looked on him, and said, Thou also wast with Jesus of Nazareth. And he denied before them all, saying, Woman, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew; and after a little while another maid saw him, and said to them that were there, This man was also with Jesus of Nazareth? and again he denied with an oath, I do not know the man. And about the space of one hour after, they Luke that stood by said again to Peter, Surely 22. 58. thou also art one of them, for thou art a Galilean, and thy speech bewrayeth thee: one of the servants of the high priest's, being his kinsman, whose ear Peter cut off, confidently affirmed it, and said, Did not I see thee in the garden with him? But he began John to curse and to swear, saying, I know not 18. 26. this man of whom ye speak: and immediately, while he yet spake, the cock crew a second time; and the Lord turned, and
P looked

Mark looked upon Peter; and Peter remembered
 14. 72. the word of the Lord, how he had said unto
 him, Before the cock crow twice thou shalt
 deny me thrice. And Peter went out and
 wept bitterly.

C H A P. XIX.

JESUS tried before PILATE and King
 HEROD; and delivered up to the
 People at their Request. Is scourged and
 crucified.

Mat. 27. 1. **W**HEN the morning was come, and
 Mark all the chief priests with the Scribes
 15. 1. and elders of the people had taken counsel
 Luke against Jesus to put him to death, they
 23. 1. bound him, and led him away from Caia-
 phas unto the * pretorium, and delivered
 him up to Pontius Pilate the governor.
 Then Judas, who betrayed him, seeing that
 he was condemned, repented himself, and
 brought again the thirty pieces of silver to
 the chief priests and elders, saying, I have
 sinned, in that I have betrayed innocent
 blood. They said, What is that to us?—
 See thou to it. And casting down the thirty

* The pretorium was the mansion-house of the Roman
 pretors or governors of provinces, where they gave audience,
 and administered justice.

pieces of silver in the temple, he departed, Mat.
and went away, and hanged himself. And 27. 5.
the chief priests took the pieces of silver,
and said, It is not lawful to put them into the
treasury, because it is the price of blood.
And they took counsel together, and bought
with them the potters field, to bury strangers
in: therefore that field was called the field
of blood unto this day. Then was fulfilled
that which was spoken by Jeremias the pro-
phet, saying, “ And they took the thirty Zech. 11.
pieces of silver, the price of him that was 12, 13.
valued, whom they of the children of Israel
did value, and gave them for the potters field,
as the Lord appointed me.”

Pilate then went out unto them, for they John
themselves went not into the pretorium, that 18. 28.
they might not be defiled, but eat the passover.
And he said, What accusation bring ye
against this man? They answered and said to
him, If he were not a malefactor, we would
not have delivered him up to thee. Then
said Pilate unto them, Take ye him, and
judge him according to your law. The Jews
therefore said to him, It is not lawful for us
to put any man to death.—That the saying See
of Jesus might be fulfilled which he spake, John
signifying by what death he should die. 12. 32.

And they began to accuse him, saying, We Luke
found him perverting the nation, and for- 23. 2.
bidding to give tribute to Cesar, saying, that
he himself is Christ, a King.

John 18. 33. Pilate therefore entered again into the pretorium, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, sayest thou this thing of thyself, or did others tell thee concerning me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee to me: What hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants have striven that I might not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said to him, Thou art then a king? Luke 23. 3. Jesus answered, Thou sayest that I am a king. To this end was I born, and for this came I into the world, that I might bear witness to the truth: every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And having said this, he went out again unto the chief priests and the multitude of the Jews, and saith to them, I find no fault in him. And the chief priests and elders accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. But they were the more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee, even to this place. When Pilate heard of

of Galilee, he asked whether the man were Luke a Galilean; and as soon as he knew that he ^{23. 6.} belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle performed by him. Then he questioned with him in many words, but he answered him nothing; and the chief priests and Scribes stood vehemently accusing him. And Herod, with his soldiers, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him back to Pilate; and the same day Pilate and Herod became friends together, for before they were at enmity between themselves.

And Pilate having called together the chief priests and the rulers of the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod; for I sent you unto him, and lo, nothing worthy of death is done by him. I will therefore chastise him, and let him go.

Now at that feast the governor was wont Mat. to release unto the people one prisoner ^{27. 15.} whomsoever they desired. They had at that time a notable prisoner called Barabbas, who

Mat. lay bound with certain rioters, that had
 27. 17. committed murder in an insurrection.
 Therefore, when the multitude were gathered together, crying aloud, they began to demand what he had ever done to them. And Pilate answered them, saying, Whom will ye that I release unto you? Barabbas, or Jesus, who is called Christ? for he knew that the chief priests had delivered him for envy. Moreover, when he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus. The governor answered and said again to them, Whether of the twain will ye that I release to you? They said Barabbas. Pilate, yet willing to release Jesus, saith to them, What then shall I do with Jesus, who is called Christ? They all cried out, Crucify him, crucify him. And the governor said, What evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. But they cried out the more exceedingly, Let him be crucified.

Mark Then Pilate therefore took Jesus and
 15. 16. scourged him; and the soldiers, taking him into the pretorium, gathered unto him the whole band; and they stripped him, and put on him a purple robe: and having platted.

ted a crown of thorns, they put it on his Mark
head, and a reed in his right hand; and they ^{15.} ^{17.}
bowed the knee before him, and mocked
him, saying, Hail king of the Jews. And
they spit upon him, and took the reed, and
smote him on the head. Pilate therefore went ^{John}
forth again, and saith unto them, Behold I ^{19.} ^{4.}
bring him forth to you, that ye may know
that I find no fault in him. Then came Jesus
forth, wearing the crown of thorns, and the
purple robe: and Pilate saith unto them, Be-
hold the man. When the chief priests there-
fore and officers saw him, they cried out, say-
ing, Crucify him, crucify him. Pilate saith
unto them, Take ye him, and crucify him: for
I find no fault in him. The Jews answered
him, We have a law, and by our law he ought
to die, because he made himself the Son of
God. When Pilate therefore heard that say-
ing, he was the more afraid; and went again
into the pretorium, and saith unto Jesus,
Whence art thou? But Jesus gave him no
answer. Then saith Pilate unto him, Speak-
est thou not unto me? knowest thou not,
that I have power to crucify thee, and have
power to release thee? Jesus answered, Thou
couldst have no power at all against me,
except it were given thee from above: there-
fore he that delivered me unto thee hath the
greater sin. And from thenceforth Pilate
sought to release him: but the Jews cried
out, saying, If thou let this man go, thou
art not Cesar's friend: whosoever maketh
himself a king, speaketh against Cesar.

John 19. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the * pascha, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

Mat. 27. 24. When Pilate saw that nothing availed, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person—see ye to it. Then answered all the people, and said, His blood be upon us, and on our children. So the voices of them and of the chief priests prevailed. And Pilate, willing to content the people, gave sentence that it should be as they required; and he released him, that for sedition and murder was cast into prison, but delivered Jesus to their will.

And after that they had mocked him, they took the purple from him, and put his own

* Pascha is commonly used to express the whole time of the passover festival: the παρασκευη της πασχα, therefore is the paschal parasceue or preparation-day for the sabbath, which fell out during that feast, when they observed many ceremonies, and kept themselves particularly pure, in order to celebrate that sabbath with due solemnity. Such sabbaths are called, Great Days of the Festivals, John 19. 31. 7. 37.

clothes on him, and led him away bearing his Luke
 cross to be crucified. But as they went out, 23. 26.
 they found a man of Cyrene, by name Simon,
 the Father of Alexander and Rufus, coming
 from the field: him they compelled to bear
 the * cross after Jesus. And there followed
 him a great company of people, and of wo-
 men, who also bewailed and lamented him.
 But Jesus, turning unto them, said, Daugh-
 ters of Jerusalem, weep not for me, but weep
 for yourselves, and for your children: for be-
 hold the days are coming, in the which they
 shall say, Blessed are the barren, and the
 wombs that never bare, and the breasts which
 never gave suck. Then shall they begin to say
 to the mountains, fall on us; and to the hills,
 cover us: for if they do these things in the
 green wood, what shall be done in the dry?
 And there were also other malefactors led
 with him to be put to death.

And they bring him to a place called Mark
 Golgotha, which is, being interpreted, the 15. 22
 place of a skull; and they gave him to drink
 wine mingled with † myrrh, but he received
 it

* Condemned persons, according to the Roman custom,
 bare their own cross in going to execution. Here Jesus is
 forced to bear his cross through the city to complete his ig-
 nominy; but when they are got without the gates, it is put
 upon another more able to support it: so they hurry him
 more quickly to the place of execution.

† οἶνος ἐσμυρνισμένος. Myrrh is represented by Galen and
 Dioscorides as bitter and narcotic: it was usually given to
 malefactors, in order to make them less sensible of pain
 during

Mat. it not: and there they crucified him, and
 27. 33. the two malefactors, one on his right hand,
 and the other on his left. So the scripture
 was fulfilled, which saith, "And he was
 numbered with the transgressors." Then
 said Jesus, Father, forgive them, for they
 know not what they do. And it was the
 third hour when they crucified him. And
 Pilate wrote a superscription of his offence,
 and put it on the cross, over his head: and
 the writing was, THIS IS JESUS OF
 NAZARETH, THE KING OF THE
 John JEWS. This title then read many of the

19. 20. Jews, for the place where Jesus was cruci-
 fied was nigh unto the city; and it was
 written in letters of Greek, and Latin, and
 Hebrew. Then said the chief priests of
 the Jews to Pilate, Write not, The king of
 the Jews, but that he said, I am king of the

during execution, Apuleius, *Afin. Aur. l. 10.* says, "The
 " criminal, fortified by a beverage of myrrh, which he had
 " before taken, withstood not only the blows, but fire itself."
 Frankincense was likewise used for the same purpose, as we
 are informed by the doctors of the Talmud, "When any
 " one is carried to execution, they give him a grain of
 " frankincense, with wine, in order to take away his sense of
 " pain." *Sanhedrim, c. 6. f. 143.* Matthew says in this
 place, it was vinegar mixed with gall, which, when he had
 tasted, he refused to drink. The commentators have sup-
 posed that by gall is meant any bitterness whatsoever, and
 therefore the bitter of myrrh may be here implied. Or they
 might carry on their outrages and cruelty to the utmost,
 and instead of the usual enlivening potion of myrrhed wine,
 offer him, in reality, the nauseous draught of vinegar and
 gall, as it is said afterwards, They offered unto him vinegar,
 mocking him,

Jews,

Jews. Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified John Jesus, took his garments, and made four ^{19. 23} parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, "They parted my raiment among them, and ^{Psalms 22} for my vesture they did cast lots." These ^{18.} things did the soldiers.

And they that passed by reviled him, wagging their heads, and saying, Ah! thou that ^{Mat. 27. 39-} destroyest the temple, and buildest it in three ^{Mark 15. 29} days, save thyself; if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking, said among themselves, with the Scribes and elders, He saved others, himself he cannot save; Let the Christ, the king of Israel, now come down from the cross, that we may see and believe in him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. And the soldiers also mocked him, coming unto him, and offering him * vinegar, and

* The soldiers and lower class of people among the Jews made use of vinegar, when mixed with water, for a common drink. The Jews of better rank, however, looked on an offer of vinegar to drink as the greatest affront and outrage, as will appear from a remarkable passage in Psalm 69. 21, 22. "Reproach

Luke and saying, If thou be the king of the Jews,
 23. 39. save thyself. And one of the malefactors
 that were crucified with him railed on him,
 saying, If thou be the Christ save thyself and
 us. But the other answering, rebuked him,
 saying, Dost not thou fear God, because thou
 art in the same condemnation? And we, in-
 deed, justly, for we receive the due reward of
 our deeds; but this man hath done nothing
 amiss. And he said unto Jesus, Lord, re-
 member me when thou comest in thy king-
 dom. Jesus said to him, Verily, I say unto
 thee, to-day shalt thou be with me in
 paradise.

John There stood by the cross of Jesus his
 19. 25. mother and his mother's sister, Mary, the wife
 of Cleophas, and Mary Magdalene. When
 Jesus therefore saw his mother, and the dis-
 ciple standing by, whom he loved, he saith
 unto his mother, Woman, behold thy son.
 Then saith he to the disciple, Behold thy
 mother. And from that hour that disciple
 took her unto his own home.

Mat. Now from the sixth hour there was dark-
 27. 45. ness over all the land unto the ninth hour:
 and about the ninth hour, Jesus cried out,
 with a loud voice, saying, Eli, Eli, lama,
 sabachthani, that is, My God, my God, why

proach hath broken my heart, and I am full of heaviness:
 I looked for some to pity, but there was none; and for com-
 forters, but I found none. They gave me also gall for my
 meat, and in my thirst they gave me vinegar to drink."

hast

hast thou forsaken me? Some of them that Mat. stood there said, This man calleth for Elias. 27. 47. After this, knowing that all things were now John accomplished, that the scripture might be 19. 28. fulfilled, he saith, I thirst. Now there was set a vessel full of vinegar; and straightway one ran, and filled a sponge with the vinegar, and putting in hyssop, set it on a reed, and gave him to drink. The rest said, Let alone, Let us see whether Elias will come to take him down. When Jesus therefore had taken the vinegar, and again cried with a loud voice, he said, It is finished—Father, into thy hands I commend my spirit; and he bowed his head, and gave up the ghost. And the sun Mat. was darkened; and behold the veil of the 27. 51. temple was rent in twain from the top to the bottom; the earth did quake, and the rocks rent; and the tombs were opened, and many bodies of the saints, who slept, arose up, and came out of the tombs: and after his resurrection they went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, who stood over-against Jesus, watching him, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Luke

And the people that came together unto 23. 48. that sight, beholding what was done, smote their breasts and returned. And all his acquaintance stood afar off to see these things; Mat. and 27. 51.

Mat. and also many women, who, when he was in
27. 55. Galilee, followed him, and ministered unto
him; among whom was Mary Magdalene,
and Mary the mother of James the Less,
and of Joses, and the mother of Zebedee's
sons, and many other women who came up
with him to Jerusalem.

John The Jews, therefore, because it was the
19. 31. preparation, that the bodies might not re-
main upon the cross on the sabbath-day, (for
that sabbath-day was an high day) besought
Pilate that their legs might be broken, and
that they might be taken away. Then
came the soldiers and braked the legs of the
first, and of the other who was crucified
with him; but when they came unto Jesus,
and saw that he was dead already, they brake
not his legs, but one of the soldiers with a
spear pierced his side, and forthwith came
there out blood and water: and he that saw it
bare record, and his record is true. And he
knoweth that he saith true, that ye may be-
lieve: for these things were done that the
Psalms 34. scripture might be fulfilled, "A bone of him
20. shall not be broken."

Zech. 12. And again another scripture saith, "They
10. shall look on him whom they pierced."

Luke After this, when the even was come, there
23. 50. came a rich man of Arimathea, a city of the
Mat. Jews, by name Joseph, an honourable coun-
27. 57. sellor, a good and just man; the same had
not consented to the counsel and deed of
them, but himself waited for the kingdom of
God, being a disciple of Jesus, though se-
cretly,

cretly, for fear of the Jews. This man went Mat. in boldly unto Pilate, and besought him that 27. 58. he might take away the body of Jesus. And Mark Pilate marvelled if he were already dead, 15. 44. and calling unto him the centurion, asked John him, whether he had been any while dead: 19. 39. and when he knew it of the centurion, he commanded the body to be delivered to Joseph. He came therefore and took the body of Jesus; and there came also Nicodemus (he who at first came unto Jesus by night) bringing a mixture of myrrh and aloes, about an hundred * pounds weight. Then took they down the body of Jesus, and wrapped it in fine linen cloths (which they had bought) with the spices, according to the Jews manner of interment. Now in the place where he was crucified, was a garden, and in the garden a new sepulchre, hewn out of the rock, wherein was never man yet laid: there laid they Jesus therefore (because of the Jews preparation) for the sepulchre was nigh at hand; and they rolled a great stone to the door of the sepulchre, and departed.

* The great quantity of the spices brought by Nicodemus has been often objected to: it must be looked on as a proof of his consequence; and of his great respect for our Lord, since only people of the first rank had so much expended upon them. Josephus says, that in king Herod's funeral procession were five hundred *αρωματοφοροι*, or spice-bearers, Antiq. 17. 8. 3. We have another instance in point, Talmud, פשהח שפהח 8. where eighty pounds of spices are said to have been employed at the funeral of R. Gamaliel.

Mary

Luke Mary Magdalene and Mary the mother of
 23. 55. Joses followed after, and sitting over against
 the sepulchre, beheld how the body was laid;
 and they returned, and rested the sabbath-
 day, according to the commandment, and
 bought ointment and spices, that they might
 anoint him.

Mat. Now the next day, which was after the
 27. 62. preparation, the chief priests and Pharisees
 came together unto Pilate, saying, Sir, We
 remember that that deceiver said while he
 was yet alive, after three days I will rise
 again; command therefore that the sepul-
 chre be made sure unto the third day, lest
 his disciples come by night and steal him
 away; and say unto the people, He is risen
 from the dead; so the last error shall be
 worse than the first. Pilate said unto them,
 Ye have a guard, go your way, make it
 sure as ye can. So they went and made the
 sepulchre sure, sealing the stone, and setting
 a guard.

C H A P. XX.

J E S U S rises from the Dead. Appears to
the Disciples at Jerusalem and in Galilee.
Is taken up into Heaven.

N O W when the sabbath was past, very early in the morning on the first day of the week, before sun-rising, came Mary Magdalene, and Joanna, and the other Mary to see the tomb*, bringing the ointments and spices which they had prepared; and certain others with them. And they said among themselves, Who shall roll away for us the stone from the door of the sepulchre?—for it was very great. And when they looked, they saw that the stone was rolled away: and behold there had been a great earthquake, for an angel of the Lord, having descended from heaven, came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as

* The women now returned to perform the usual ceremonies on the dead body, which they had not been able to do before, because of the sabbath. The Jews observed nearly the same funeral rites as the Greeks: they first carefully washed the dead body, and stopped the excretories, then anointed it all over with perfumed ointments, and after covering the head, and bandaging the arms and legs, wrapped it up in a winding sheet, called Zuz (made according to Dr. Forster of the Linum Xylinum) covering it at the same time with antiseptic spices. Thus the corpse was deposited in that sepulchre. Maimon. in Tract. שני.

Mat. snow: and through fear of him, the keepers
28. 4. did shake, and became as dead men.

Mark And the women entered into the sepulchre,
16. 5. and found not the body of the Lord Jesus.
And it came to pass, as they were much perplexed thereabout, they saw a young man sitting on the right side, clothed in a long white garment: and they were afraid, and bowed down their faces to the earth. But the angel answered, and said to them, Fear not ye, for I know that ye seek Jesus, who was crucified: why seek ye the living among the dead? He is not here, but is risen. Come see the place where the Lord lay. Remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And go quickly, tell his disciples and Peter that he is risen from the dead, and behold he goeth before you into Galilee: there ye shall see him, as he said unto you;—Lo, I have told you: And they remembered his words. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, his disciples came by night, and stole

stole him away while we slept; and if this Mat. come to the governor's ears, we will persuade ^{28.} 14. him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

And the women, being returned from the Luke sepulchre, told all those things that were done ^{24.} 9. unto the apostles, and to the rest. But their words seemed to them as idle tales, and they believed them not.

It was Mary Magdalene who ran and came John unto Simon Peter, and the other disciple, ^{20.} 3. whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came towards the sepulchre. So they ran both together, and the other disciple did out-run Peter, and arrived first at the sepulchre; and stooping down, he saw the linen clothes lying, yet went he not in. Then cometh Simon Peter Mark following him, and went into the sepulchre, ^{24.} 12. and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw and believed; for as yet they knew not the scripture, that he must rise from the dead. Then the disciples went away again unto their own home, wondering in themselves at that which

John had come to pass. But Mary stood without
 20. 11. at the sepulchre, weeping; and as she wept,
 she stooped down into the sepulchre, and
 seeth two angels, in white, sitting, the
 one at the head, and the other at the feet,
 where the body of Jesus had lain; and they
 say to her, Woman, why weepest thou? She
 saith to them, Because they have taken away
 my Lord, and I know not where they have
 laid him, And when she had thus said, she
 turned herself back, and saw Jesus standing,
 and knew not that it was Jesus. Jesus saith
 unto her, Woman, why weepest thou? Whom
 dost thou seek? She, supposing him to be
 the gardener, saith unto him, Sir, if thou
 have borne him hence, tell me where thou
 hast laid him, and I will take him away.
 Jesus saith to her, Mary. She turned herself,
 and saith to him, Rabboni, (which is
 Teacher) and fell at his feet, and worshipped
 him. Jesus saith unto her, Touch me not,
 for I am not yet ascended unto my Father;
 but go to my brethren, and say unto them,
 I ascend unto my Father, and your Father,
 and to my God, and your God. Be not afraid,
 tell them that they go into Galilee, and there
 shall they see me. Mary Magdalene came
 and told the disciples, as they mourned and
 wept, that she had seen the Lord, and that
 he had spoken these things unto her, and they
 believed her not.

Mark After that, he appeared in another form to
 16. 12. two of them, as they went that same day unto
 a vil-

a village called Emmaus, which was from Luke
 Jerusalem about threescore furlongs. And ^{24. 13.}
 they talked together of all these things which
 had happened. And it came to pass, that
 while they communed together, and reason-
 ed, Jesus himself drew near, and went with
 them. But their eyes were holden, that they
 should not know him. And he said unto
 them, What manner of communications are
 these that ye have one to another, as ye walk,
 and are sad? And one of them, whose
 name was Cleopas, answering, said unto
 him, Art thou alone a stranger in Jerusalem,
 and hast not known the things which are
 come to pass there in these days? And he
 said unto them, What things? And they said
 unto him, Concerning Jesus of Nazareth,
 who was a prophet mighty in deed and
 word, before God, and all the people: and
 how the chief priests, and our rulers deliver-
 ed him to be condemned to death, and have
 crucified him. But we trusted that it had
 been he, who should have redeemed Israel:
 and besides all this, to-day is the third day
 since these things were done. Yea, and
 certain women also of our company made us
 astonished, that were early at the sepulchre:
 and when they found not his body, they
 came, saying, that they had also seen a vision
 of angels, who said that he was alive.
 And certain of them that were with us,
 went to the sepulchre, and found it even so
 as the women had said; but him they saw

Luke not. Then he said unto them, O fools, and
24. 25. slow of heart to believe all that the prophets
have spoken! Ought not Christ to have
suffered these things, and to enter into his
glory? And beginning at Moses, and all the
prophets, he expounded unto them in all
the scriptures, the things concerning him-
self. And they drew nigh unto the village,
whither they went: and he made as though
he would have gone further. But they con-
strained him, saying, Abide with us, for it
is towards evening, and the day is far spent.
And he went in to tarry with them. And
it came to pass, as he sat at meat with them,
he took bread, and blessed it, and brake, and
gave to them. And their eyes were opened,
and they knew him; and he vanished out of
their sight. And they said one to another,
Did not our hearts burn within us, while he
talked with us by the way, and while he
opened to us the scriptures? And they rose
up the same hour, and returned to Jerusalem
at evening, and found the eleven gathered
together, and them that were with them,
saying, The Lord is risen indeed, and hath
appeared to Simon. And they told what things
were done in the way, and how he was known
of them in breaking of bread: and they be-
lieved them not. But while they were yet
speaking, when the doors were shut for fear
of the Jews, came Jesus himself, and stood
in the midst of them, and said unto them,
Peace be unto you. But they were terrified
and

and affrighted, and supposed that they had seen a spirit. And he said unto them, Why Luke are ye troubled, and why do thoughts ^{24.} 38. arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands, and his feet, and his side. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Then said Jesus to them again, Peace be John unto you: as my Father hath sent me, even ^{20.} 21. so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them;

and whose soever sins ye retain, they are retained.

John But Thomas, one of the twelve, called
20. 24. Didymus, was not with them, when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

John After these things Jesus shewed himself
21. 1. again to his disciples at the sea of Tiberias, near to a mountain where he had appointed them: and on this wise shewed he himself:
there

there were together Simon Peter, and Thomas John called Didymus, and Nathaniel of Cana in ^{21.} 3. Galilee, and the son of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken, Jesus saith unto them,

John them, Come and dine. And none of the
21. 13. disciples durst ask him, Who art thou?
knowing that it was the Lord. Jesus then
cometh, and taketh bread, and giveth them,
and fish likewise. This is now the third
time that Jesus shewed himself to his dis-
ciples, after that he was risen from the
dead.

So when they had dined, Jesus saith to
Simon Peter, Simon son of Jonas, lovest thou
me more than these? He saith unto him,
Yea, Lord; thou knowest that I love thee.
He saith unto him, Feed my lambs. He
saith to him again the second time, Simon
son of Jonas lovest thou me? He saith unto
him, Yea, Lord; thou knowest that I love
thee. He saith unto him, Feed my sheep.
He saith unto him the third time, Simon son
of Jonas, lovest thou me? Peter was grieved,
because he said unto him the third time,
Lovest thou me? And he said unto him,
Lord; thou knowest all things; thou know-
est that I love thee. Jesus saith unto him,
Feed my sheep. Verily, verily, I say unto
thee, When thou wast young, thou girdedst
thyself, and walkedst whither thou would-
est: but when thou shalt be old, thou shalt
stretch forth thine hands, and another shall
gird thee, and carry thee whither thou
wouldest not. This spake he, signifying by
what death he should glorify God. And
when he had spoken this, he saith unto him,
Follow me. Then Peter, turning about,
seeth

seeth the disciple whom Jesus loved following, (who also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to John Jesus, Lord, and what shall this man do? ^{21. 21.} Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, if I will that he tarry till I come, what is that to thee? This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

At last, being assembled with the disciples, ^{Mat.} he said to them, All power is given unto ^{28. 18.} me in heaven and in earth;—Behold I send ^{24. 29.} Luke the promise of my Father upon you. But tarry ye in the city of Jerusalem until ye be endued with power from on high; then go forth into all the world, and preach the gospel to every creature, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you; and, lo, I am with you always, even unto the end of the world. He that believeth, and is ^{Mark} baptized, shall be saved; but he that be- ^{16. 15.} liveth

Mark lieveth not, shall be condemned. And
 16. 18. these signs shall follow them that believe:
 in my name shall they cast out demons;
 they shall speak with new tongues; they
 shall take up serpents; and if they drink
 any deadly thing, it shall not hurt them;
 they shall lay hands on the sick also, and
 they shall recover.

Luke Then he led them out even unto Bethany,
 24. 50. and he lifted up his hands, and blessed them;
 and it came to pass while he blessed them,
 he was parted from them, and carried up
 into heaven, and sat down on the right hand
 of God. And they worshipped him, and
 returned to Jerusalem with great joy; and
 were continually in the temple, praising and
 blessing God.

Mark Afterwards they went forth, and preached
 16. 20. every where, the Lord working with them,
 and confirming the word by the signs which
 followed it. Amen.

I N D E X.

A	Page	B	Page
ABEL	140. 189	APOSTLES forsake Jesus	222
ABIA, course of	2	ARCHELAUS	15
ABIATHAR	50	ARIMATHEA	238
ABOMINATION of desolation	195	Ass, taken by the disciples	176
ABRAHAM	18. 124--5. 155	AUGUSTUS CESAR	9
ADULTERY	57--8. 121		
ALMS	59. 141		
*ALOES	239		
ANDREW, the apostle	25. 39. 91. 190--3	BARABBAS	229. 232
ANGEL, appears to Zacharias	2	BARTIMEUS	172
—— to Mary	4	BELIEF in Christ	30. 48. 94—
—— to the shepherds	9	7. 120—3. 167. 192. 209	
—— to Jesus in the garden	220	BELZEBUB	72. 87. 136.
—— to the woman at the sepulchre	241	BETHABARA	22
—— to Mary	244	BETHANY	167. 175. 202
—— rolls away the stone from the sepulchre	240	BETHESDA, pool of	46
—— troubles the water at Bethesda	45	BETHLEHEM	9. 12, &c. 120
ANGELS, of the believers, stand before God always	112	BETHSAIDA	25. 90, 105. 132
ANNA, the prophetess	12	BLASPHEMY against the Holy Spirit	72. 137
ANNAS	17. 223	BLIND restored to sight	83. 105. 136
Αποστολοι	9	—— at Siloam	126
APOSTLES, the twelve chosen	53	—— at Jericho	172
—— sent out to preach	85	BLOOD of Christ to be drunk	96. 208
—— return	90	† BLOOD and water issued out from his side	238
—— their ambition	111. 171. 204	BREAD, the true	94, 95
		BRETHREN of Jesus	73

* Not the same as our aloes, but the produce (*Σαρπυα* Theoph.) of an oriental aromatic shrub. Besides aloes and myrrh, many other spices were employed at funerals, being burnt, or put round the dead body, particularly casia: it was opobalsamum, of which Onkeloes the proselyte is said to have used eighty pounds at the interment of Rabbi Gamaliel, senior. See page 239.

† We have instances of watery effusion into the cavities of the pleura, to considerable amount, in cases of violent death, with long struggling. See Wepfer's Miscell. Nat. Cur. Obs. 251. An. 2. But the phenomenon here mentioned by the evangelist, must rather, from his account of it, be looked on as miraculous.

BRIDEGROOM,

I N D E X.

	Page		Page
* BRIDEGROOM, Christ	84	CHILDREN	111
BUYERS and sellers cast out		———— brought to Jesus	163
of the temple	28. 178	CHORAZIN	132
BYSSUS	154	CHRIST	10. 19. 97. 105; 119. 120. 127. 186. 191. 224
C		CLEOPAS	245
CAIAPHAS	17. 169. 202. 223	† COMFORTER	213—14. 218
CANA, marriage at	26. 35	COMMANDMENT, the chief	185
CAPERNAUM	35. 39. 43. 65. 92. 94—7. 111. 132	———— a new one	207. 212
CEDRON	219	CORBAN	99
CENTURION's servant healed	66	COVETOUSNESS	141—2. 153
CESAR	227. 232	CROSS born by Jesus	233
CESAREA PHILIPPI	105	† CROWN of thorns	231
CHARITY	148. 200	CYRENE	233
CHIEF Priests. See Pharisees		CYRENIUS	9

* The Baptist (John 3. 29.) shews his inferiority to Jesus, by terming him the bridegroom, as head and possessor of the Christian church, his mystic spouse; John himself in the new dispensation acting only a second part, as Paranympus, the companion and friend of the bridegroom, who attended on him constantly through the whole marriage solemnity.

The rejoicing at the bridegroom's voice refers to the bridal songs sung by the parties themselves and their intimate friends (the children of the bridechamber, Mat. 9. 15.) of which the following is an instance: "Blessed art thou, O Lord, our God, who hast created joy and gladness, the bridegroom, and the bride, charity and brotherly love, rejoicing and pleasure, peace and society.—Let there be suddenly heard in the cities of Judah, in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the bride. The voice of exultation in the bridechamber is sweeter than any feast; and children sweeter than the sweetness of a song." These rejoicings usually continued seven days.

The song of Solomon is an elegant specimen of the nuptial songs: and may therefore be applied also with propriety to the espousals of Christ and his church.

† Παρακλησις is most generally used to signify an advocate, as in the following passage of Eusebius: Ονετλιος ηειν κη αυλος ακαθηναι απολογουμε ος υπερ σων αδελφων, παρακλησις χριστιανων χρημαλιστας, εχων δε τον παρακλητον εν εαυτω το πνευμα.

‡ Some translate σεφανον εξ ακανθων, a crown of acanthus, which is a prickly plant, with a fine down, like byssus, under its leaves. But in that case the Greek expression would have been σεφανον εξ ακανθου, as in these instances, σεφινον εξ ακανθου, ναρκισσου κοβυλε, &c. Plutarch.

DALMANUTHA

I N D E X.

D	Page		Page
DALMANUTHA	103	EUNUCHS	162
DARKNESS over the land	236	Εἶπεν	72
DEAF and dumb cured	102		
DECAPOLIS	81. 102	F	
DEDICATION, feast of	160	FAITH	110. 155. 179
DEFILEMENT	99. 227	FASTING	45. 61
DEMONS cast out	39, 40. 80. 83.	FIELD of blood	227
101. 110. 136—8		FIG-TREE cursed	178
DENARIUS	70	FISH, caught with a stater in	
DENIAL of self	87. 107. 149.	its mouth	115
	163—4	FISHES, miraculous draught	
DESOLATION	177. 195	of	41. 249
Δευτεροπρωτων σαββατων	49	FIVE thousand fed	91
DIDRACHMA	115	FORGIVENESS	113
DISCIPLES. See apostles		FOUR thousand fed	103
DIVORCEMENT	58. 162	FUNERAL ceremonies	241
DOOR of the fold, Christ	129, 130		
DROPSY cured	147		
DUMB man, with a demon,		G	
cured	83	GABBATHA	232
		GABRIEL	3, 4
E		GADARENES	79
ELIAS	3. 23. 38. 68. 88. 105.	GALILEANS	35. 144
	108. 117	* GARMENT, the wedding	182
ELISEUS	38	† ——— of Jesus, with-	
ELIZABETH	2—6	out seam	235
ENCOENIA	160	GEHENNA	56
ENON	31	GENEALOGY of our Lord	20
EPHRAIM, the wilderness of	170	GENNESARETH	41. 93
Επισκοπος αγιος	135	GETHSEMANE	219
ETERNAL life, how obtained		GOLGOTHA	223
163—4		GREEKS instructed	190

* It was the custom at marriage-feasts for the bridegroom to present his friends, the invited guests, with garments suited to the occasion, before they went in to supper. The intruder (page 183) had found means to enter the room without being so noticed, and approved.

† The upper garment of the Jews usually consisted of four separate parts. See Deut. 22. 12. The tunic (χιτών) or inner garment was made of two pieces (χαρσοι) sewed together, and so wrapped round them. People of better rank had the tunic of one entire piece, woven throughout, as mentioned in the text, John 19. 23. Josephus observes that the high-priests robes were of this kind, woven entire, without the assistance of the needle, εγγων υπαντε εκ εγγων χαρσιδος.

HADES

I N D E X.

H	Page		Page
HADES	106	JESUS, genealogy	20
HAND withered		— circumcised	11
HEROD the great	2	— disputes in the temple	
— sends the eastern phi-		at twelve years of	
losophers to Beth-		age	15
lehem	13	— is baptised	19
— slaughters the chil-		— tempted of the devil	20
dren there	14	— baptizes	31
HEROD the second	16	— begins his ministry	37
— inquires concerning		— testifies concerning	
Jesus 88. 104.	146	John	68
— examines Jesus	229	— is anointed in Galilee	69
HERODIANS	52. 183	— — at Bethany	202
HERODIAS	89	— walks on the sea	93
HIRELINGS	130	— prophesies his death	106.
HOLY Spirit 18. 86. 120. 136,			111
137. 210		— goes to the feast of	
— given to the dis-		tabernacles	118
ciples	247	— retires to Ephraim af-	
HUMILITY enjoined 111. 147-8.		ter the feast of dedi-	
159. 187. 205		cation	170
HYPOCRITES condemned 60—1		— returns to Bethany at	
63. 98—9. 104. 140.		the last passover	175
145. 187.		— prophesies the de-	
		struction of Jerusa-	
		lem, and his second	
		coming	197
I		— washes the disciples	
INFIRM man healed at Be-		feet	205
thesda	46	— comforts them 208, &c	
— woman healed	144	— prays to the Father	216.
			220
J		— is tried before the	
JACOB's well	33	high-priest	223
See Gen. 48. 22. Josh. 24. 32.		— before Pilate and	
JAIRUS's daughter restored to		Herod	228—9
life	81—2	— scourged	230
JAMES and John called 39, 40—		— crucified between two	
2. 82. 107. 193		malefactors	234
JERICHO	134. 172	— expires	237
JERUSALEM		— is laid in the sepulchre	239
— lamentation over		— appears to Mary	244
it	146. 177	— to the disci-	
— its destruction	194	ples	245—250
JESUS, his birth	9	— his last commands to	
		the disciples	251—2
		JESUS	

I N D E X.

	Page		Page
JESUS ascends into heaven	252	LAZARUS raised from the dead	166—169. 175.—7. 202
JOANNA	71	LEGION	80
JOHN, his birth	6	LEPERS cured	42. 156
———— baptizes at Bethabara	17—25	LEVI's feast	44
———— ——— at Enon	31	LOCUSTS used as food	17
———— sends messengers to Jesus	67	LOT	157—8
———— is beheaded	90	LOVE to Christ	70. 87. 210
See James		—— to enemies	59
JONAH	138	—— to one another	87
JOSEPH	4—10		
———— flies into Egypt	14	M	
———— returns to Nazareth.	15	MAGDALA	103
JOSEPH of Arimathea	238	† MAGI	12, &c.
JUDAS, the betrayer	96	MALCHUS's ear cut off	222
———— covenants with the chief priests	203. 207	MAMMON	61. 153
———— betrays Jesus	221	MANNA	94. 96
———— hangs himself	227	MARRIAGE	162
JUDGMENT, day of	138. 200	MARTHA and Mary	159. 166
JUDGING	62. 119	MARY 4—10. 236.	240. 244
		MARY MAGDALEN	71. 236. 240, 241
K		MATTHEW called	44
Kεραλία	150	MESSIAH	10. 25
KINGDOM of heaven	17. 37.	MONEY-changers cast out of the temple	28. 178
———— taken by force	68	MOSES	30—94. 108. 118. 128. 162
———— inherited by the meek and humble	54. 111. 118. 132. 146	MYRRH, given to criminals before execution	233. 239
———— when it shall come	173. 197		
See parables.		N	
Κολλυβισαι or Κερμαλίται	28	NAIN	66
L		NATHANAEL	25. 248
* LAW, teachers of the Jewish reprov'd	45. 69. 134. 140	NAZARETH	4. 9. 15. 37
		NEIGHBOUR, the true one	134

* Νεμικοι, νομοδιδασκαλοι, and γραμματεις, or the Scribes, belonged to the Jewish clergy, having the different offices of writing, reading, and expounding the law of Moses to the people. They adhered strictly to the written law, rejecting the traditions which were introduced by the Pharisees.

† Compare Daniel 1. 4. 20. 2. 2 to 13. 4. 7 to 10. 5. 11, 12.
R. NICODEMUS

I N D E X.

	Page		Page
NICODEMUS	29. 121. 239	PARABLE of the unjust stew-	
NINEVEH	138	ard	152
NOBLEMAN'S son healed	36	———— of the rich man and	
NOE	197	Lazarus	154
O		———— of the unjust judge	158
OFFENCES	57. 112	———— of the Pharisee and	
OLIVES, mount of	121. 175.	Publican	159
	193. 219	———— of the labourers in	
P		the vineyard	165
PALSY cured at Capernaum	43	———— of the ten pounds	174
PARABLE of the house built		———— of the repenting son	180
on a rock	65	———— of the murderous	
———— of the two debtors	70	husbandmen	181
———— of the sower	73	———— of the wedding	
———— of the tares	75	garment	182
———— explain-		———— of the ten virgins	198
ed	77	———— of the talent	199
———— of the mustard-seed	76	PARADISE. See Suidas voce	
———— of the leaven	76	Παράδεισος.	236
———— of the hidden trea-		Παρακλησις. See Comforter.	
sure	77	PASSOVER 15. 28. 90. 170. 204	
———— of the pearl	78	PETER 25. 39. 40—1. 93—7.	
———— of the net	78	113. 205. 219. 222. 243	
———— of the strayed sheep	113	———— denies our Lord	225
———— of the king, and two		———— charge given to him	250
servants, his debt-		† PHARISEES reproved by	
ors	114	John 18. 45. 68. 83.	
———— of the good Sama-		119. 168. 175	
ritan	134	———— reproved by our	
———— of the rich man's		Lord 98. 104. 139.	
fruitful ground	141		186
———— of the barren fig-		PHENICIAN woman's faith	201
tree	144	PHILIP, the apostle 25. 190	209
———— of the great supper	148	PHILIP, the tetrarch	16 89
———— of the lost piece of		† PHYLACTERIES	186
silver	149	PILATE	16
———— of the prodigal son	150	———— questions Jesus	228. 231
		———— his wife's dream	230

† For an account of the Pharisees, Sadducees, and other religious sects among the Jews, consult Josephus. Antiq. 182.

‡ Phylacteries were pieces of parchment, with sentences of the law inscribed on them, worn on the forehead and left arm, by the Jews, to keep them in perpetual remembrance of their duty, Exod. 13. 9. They were supposed also to prevent the bad effects of witchcraft, and the influence of demons.

I N D E X.

	Page	S	Page
PILATE delivers up Jesus	232	SABBATH, the second-first	46. 49
——— writes the title over him	234	——— cures on 51.	127. 145. 147, &c.
——— gives his body to Joseph	239	——— Jesus lord of it	51
——— grants a guard to the sepulchre	240	SADDUCEES	18. 104. 184
POTTER's field	227	† SAMARITANS	33. 35. 85. 125. 156
PRAYER 60. 63. 113. 135.	158	——— refuse to receive Jesus	117
PREPARATION day	232. 238	SATAN	72. 133. 137. 143. 203
PRETORIUM	226	SCRIBES	65. 72. 109. 186.
PROPHETS, false	64. 194	SECOND coming of Jesus	197. 200
——— not honoured by their own	84	SEPULCHRE	239
PUBLICANS	18. 45. 180	SERMON on the mount	54
		SEVENTY disciples sent out to teach	131
R		SHEEP and goats	200
RACA	56	SHEPHERDS, go to Bethlehem	9
REPENTANCE	150—1. 180	——— the good	129
RESURRECTION	167. 184	SICHAR	32
* RICHES keep men from the kingdom of heaven	164. 153	† SICK persons anointed with oil	88

* See parables.

† For the grounds of the Jews' enmity to the Samaritans. See 1 Kings 17. 24 to 41. Ezra 4. Nehem. 4. Joseph. Ant. 9. 86. 20 6. 1.

† Unction with oil was a remedy employed by the ancient physicians in many dangerous disorders, and is recommended even in acute fevers: *ungi leniterque pertractari corpus etiam in acutis & recentibus oportet.* Celsus de Med. 2. 14. Galen likewise observes, *Unctiones adversus vim febrium auxilium esse.* Comm. 4. in Hippoc. de Rat. Vict. in Morb. Acut.

As the medicinal art among the Jews was practised by the priests and prophets, its remedies were esteemed in some measure sacred; and unction, in particular, became a religious ceremony, being accompanied, in dangerous cases, with laying on of hands, and prayers for the recovery of the sick, and for remission of their sins: the Rabbies, however, refused to perform this office on the sabbath-day. See Hieros. Berach. f. 3. 1. Schabb. f. 14. 3. Scheviith 8. Midras Cohel. f. 73. 1.

The apostle James, Eph. 5. 14. exhorts the Christian teachers to observe the same rite, and anoint the sick in the name of the Lord.

It may be observed here that in the miracles, not of the disciples only, but even in those of our Lord, some external means were generally made use of, however inadequate they may seem to the end proposed:

I N D E X.

	Page		Page
SIDON	132	SUPPER, the last	204
SIGN required	28. 103. 138	SUSANNA	71
Σικερα	2	SWEARING	58. 187
SILOAM	126. 144	SWINE, herd of, drowned	80
SIMEON	11	† SYNAGOGUES	37. 41. 84
SIMON of Cyrene	233		
—— the Pharisee	70	T	
See Peter.		TABERNACLES, feast of	116
Σκανδαλον, σκανδαλιζειν	57	TAXATION, general	9
SKINS or bladders used for		TEMPLE cleared	28. 178
bottles	45	THOMAS	167. 209
SODOM and Gomorrah	86. 133	—— his doubts	248
SOLDIERS taught by John	18	TIBERIAS, sea of	52. 94
—— cast lots for Jesus's		TIBERIUS CESAR	16
garment, and mock		THOUGHTFULNESS	62. 86—7
him	235		141
—— pierce his side	238	TOMBS, without the cities	67
—— bribed by the chief		TRADITIONS	98—9
priests	243	TRANSFIGURATION	107
SPICES prepared	240—1	TREASURY	122. 190
See aloes		TRIBUTE payed	115. 183
STAR, directs the Magi to		TYRE and Sidon	101. 132
Jesus	13		
STATER	115	V	
STORMS on the lake	78. 92	VINE, the true	211
SUPERSCRPTION on the		VINEGAR offered to Jesus	235.
cross	234		237

posed: Mat. 8. 3. 9. 29. He touched the diseased parts, and healed them. John 9. 6, 7. He made clay with his spittle, and anointed the blind man's eyes; then sent him to wash in the pool of Siloam, and he came seeing. Mark 7. 3. He spit and touched the tongue and ears of a man deaf and dumb, &c. &c.

† Jesus might teach in the synagogues of Galilee, not on the sabbath-days only: for they were held likewise on two other days of the week, viz. the 2d and 5th, and at the times of solemn fasts and festivals. There were also prayers read every morning and evening.

The office of reading, expounding the law, and admonishing, was not always performed by ministers appointed for that purpose, but might be done by any person, with leave from the αρχισυναγωγος, the chief Teacher or Scribe of the place. Gemara, f. 26. Megilla, 4. 6.

BLOOD

I N D E X.

	Page		Page
W		Y	
WATCHFULNESS	142. 197	YOUNG man questions our	
WATER turned to wine	27	Lord	163
WIDOW's mite	190	—— flies away naked	222
—— son brought to life			
at Nain	65		
† WINE, old, not to be put			
in new skins	45		
WOMAN anoints our Lord	69.	Z	
	202		
—— with an issue of blood,		ZABULON and Nephthalim	39
cured	81	ZACCHEUS, the publican	173
—— taken in adultery,		ZACHARIAS	1—7. 189
and acquitted	121		

† Δια το τε πνευματος πληθος ο η της ασκας η πιθας εηγυστιν αθ, αι-
 ζομενον εν τω γλευκει ζεοντι. Galen. in Epidem. 1.

E R R A T A.

- Page 18, last line, for *allowance* read *pay*.
 20, note, for *Son of Jesus, Joseph, &c.* read *Jesus Son of Joseph, &c.*
 21, line 6, for *these* read *those*.
 96, 10, dele *the*
 115, 15, dele ?
 121, 31, for *which* read *who*
 162, 27, dele *the*
 240, 6, for *brought* read *bought*





